In Defence of the True Faith

Ibn Katheer

Battles, Expeditions, Peace Treaties and their Consequences in the life of Prophet Muhammad ﷺ



FROM

Al-Bidayah wan-Nihayah

DARUSSALAM

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Battle Expeditions, Peace Treaties and their Consequences in the life of Prophet Muhammad (Peace And Blessings of Allah be upon him)

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

Translation & Researched By: Darussalam Research Center

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Preface to the Revision

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such

books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of hadeeth, ‘Imaduddeen Isma‘eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra’eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah’s Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah’s Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah’s Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.

2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.

3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.

6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration…) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Snd of Dhul-

Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His

Messenger (Peace and Blessings of Allah be upon him) erred from it and gone far astray. To proceed:

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad r. Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called An-Nihayah Fil – Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

'Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

The Great Battle of Badr

Allah, Most High, says: And Allah has already made you victorious at Badr, when you were a weak little force. So, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful." (Soorah Aal 'Imran 3:123)

Allah (SWT) also says: As your Lord caused you (O Muhammad) to go out from your home with the Truth, and verily, a party among the Believers disliked it; disputing with you concerning the Truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). That He might cause the Truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it. (Soorah Al-Anfal 8: 5-8)

Ibn Ishaq related that 'Urwah Ibn Az-Zubair and others, from among our great scholars, narrated from Ibn 'Abbas all that has been narrated to me in part. So, I combined all their narrations with the one I have concerning Badr. They said: "When Allah's Messenger, peace and blessings of Allah be upon him, heard of the return journey of Abu Sufyan from a trade mission in Syria, the people nursed a craving for it. So, he said: 'This is the caravan of the Quraish, march out to intercept it, perhaps Allah might deliver it to you.' Some people expressed some fear and some were hesitant because they did not reckon that the Messenger of Allah intended

war. When Abu Sufyan approached the peninsula, he began to inquire for any news. He would ask in anxiety, due to the people's wealth that was in his care, all the riders that he would meet. He received the news from some riders that Muhammad had mobilized his Companions to intercept him and his caravan, so he should beware."

Abu Sufyan hired Damdam Ibn 'Amr Al-Ghifari and commanded him to quickly go to Makkah and mobilize the Quraish to rescue their wealth, informing them that Muhammad had marched out along with his Companions to intercept him. Damdam immediately rushed to Makkah.

Al-Bukhari related that 'Abdullah Ibn Mas'ood narrated that Sa'd Ibn Mu'adh was a close friend of Umayyah Ibn Khalaf; whenever Umayyah would pass through Madinah he would stay with Sa'd, and whenever Sa'd visited Makkah, he would stay with Umayyah. When Allah's Messenger, peace and blessings of Allah be upon him, arrived at Madinah, Sa'd went to perform 'Umrah and stayed at Umayyah's house in Makkah. He said to Umayyah, "Tell me of a time when (the Mosque) is empty so that I may perform Tawaf around the Ka'bah." Umayyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa'd." Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go back to your family safely." Sa'd, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Madinah." On this, Umayyah said to him, "O Sa'd do not raise your voice before Abul-Hakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umayyah, stop that! By Allah, I have heard Allah's Messenger, peace and blessings of
Allah be upon him, predicting that the Muslims will kill you." Umayyah asked, "In Makkah?" Sa'd said, "I do not know." Umayyah was terribly frightened by this news.

When Umayyah returned to his family, he said to his wife, “O Umm Safwan! Do you know what Sa‘d told me?” She said, “What did he tell you?” He replied, “He says that Muhammad informed them (i.e. his Companions) that they will kill me. I asked him, ‘In Makkah?’ He replied, ‘I do not know.’” Then Umayyah added, “By Allah, I will never go out of Makkah.” But when the day of (the Ghazwah of) Badr came, Abu Jahl called the people to war, saying, “Go and protect your caravan.” But Umayyah disliked to go out (of Makkah). Abu Jahl came to him and said, “O Abu Safwan! If the people see you staying behind, and you are the chief of the people of the Valley, then they will remain behind with you.” Abu Jahl kept urging him to go until Umayyah said, “As you have forced me to change my mind, so, by Allah, I will buy the best camel in Makkah.” Then Umayyah said (to his wife). “O Umm Safwan, prepare what I need (for the journey).” She said to him, “O Abu Safwan! Have you forgotten what your Yathribi brother told you?” He said, “No, but I only want to accompany them for a short distance.” So when Umayyah went out, he would tie his camel next to wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Ibn Ishaq related that ‘Urwah Ibn Az-Zubair said: When the Quraish were ready to march forth, they recollected what was between them and Banu Bakr and they feared that they may be double-crossed. Then Iblees appeared to them in the form of Suraqah Ibn Malik Ibn Ju‘thum Al-Mudliji, who was one of the nobles of Banu Kinanah, and said to them: “I grant you confidence that Kinanah will not allow anything you dislike to happen in your absence.” So, they marched forth hastily and confidently.

I say: This is the meaning of Allah’s statement: And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do. And (remember) when Shaitan made their (evil) deeds seem fair to them and said, “No one of the human beings can overcome you this Day (of the Battle of Badr) and, verily, I am your neighbor (for each and every help).” But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment. (Soorah Al-Anfal 8: 47,48)

Iblees, may Allah's curse be upon him, deceived them till they departed and he accompanied them with his army and his flag as mentioned by several narrators. He made them acquiescent to their death. When Iblees saw the gravity of the situation and the hosts of angels, as well as Angel Jibraeel, descending to aid (the Muslims), Iblees retreated and fled, saying: "I am free of you for I see what you do not see. I fear Allah." This is similar to the statement of Allah: (Their allies deceived them) like Shaitan, when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan says: "I am free of you, I fear Allah, the Lord of Al-'Alamin (mankind, Jinns and all that exists)!" (Soorah Al-Hashr 59:16)

Yoonus related that Ibn Ishaq said: The Quraish filed out in arduousness and docility. They were 950 fighting men lead by three hundred horsemen. Women prompters also accompanied them beating the duff (drum) and lampooning the Muslims in their songs, and retelling the war feats of the Quraish one after the other. This was the situation of these people as they marched forth from Makkah to Badr.

As for Allah's Messenger, peace and blessings of Allah be upon him, Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, departed after a few nights had passed in the month of Ramadan along with his Companions. He appointed Ibn Umm Maktoom to lead the people in Salat and sent back Abu Lubabah from Ar-Rawha' to govern Madinah. He gave the war standard to Mus'ab Ibn 'Umair. In front of Allah's Messenger, peace and blessings of Allah be upon him, were two black flags, one was in the hands of 'Ali Ibn Abi Talib and it was known as Al-'Uqab. The other was with one of the Ansar.

Ibn Hisham said the flag of the Ansar was with Sa'd Ibn Mu'adh. Al-Umawi said it was with Al-Hubab Ibn Al-Mundhir.

Imam Ahmad related that 'Ali said: There was no one on horseback among us in the Battle of Badr other than Miqdad.

Imam Ahmad related that 'Abdullah Ibn Mas'ood said: In the Battle of Badr we were three to a camel. Abu Lubabah and 'Ali were riding partners with Allah's Messenger, peace and blessings of Allah be upon him, who

took the last turn. However, both of them said: “We will rather walk (while you ride).” He replied: “I am no more in need of reward than you too.”

Imam Ahmad also related that ‘A’ishah narrated that Allah’s Messenger, peace and blessings of Allah be upon him, commanded that rattles be severed from the necks of the camel on the day of the Battle of Badr.

Al-Bukhari related that ‘Abdullah Ibn Ka‘b Ibn Malik narrated that ‘Abdullah Ibn Ka‘b said: I heard Ka‘b Ibn Malik say “I never remained behind Allah’s Messenger, peace and blessings of Allah be upon him, from any expedition which he undertook except the Battle of Tabuk and the Battle of Badr. As far as the Battle of Badr is concerned, no one was blamed for remaining behind as Allah’s Messenger, peace and blessings of Allah be upon him, and the Muslims did not set out for war but to intercept the caravan of the Quraish; but it was Allah, Who made them confront their enemies without intending (to do so).” He related it exclusively.

Ibn Ishaq related that then the Messenger of Allah, peace and blessings of Allah be upon him, set out. Information reached him concerning the Quraish’s advance to defend their caravan. He consulted with the people and he informed them about the Quraish. Abu Bakr As-Siddiq got up and gave an inspiring speech. ‘Umar also rose and delivered a thought-provoking speech. Then Miqdad Ibn ‘Amr stood up and said: “O Allah’s Messenger! Proceed to wherever Allah guides you and we are with you. By Allah, we will not say to you as the Children of Isra’eel said to Moosa, ‘Go you and your Lord and fight you two; we are sitting here, (Soorah Al-Ma'idah 5.24) but (we say), proceed to fight, you and your Lord and we are with you both in battle. By the One Who sent you with the Truth if you advance up to Barkal-Ghimad, we shall fight alongside you against anyone who blocks our path until we are able to reach it.” Allah’s Messenger, peace and blessings of Allah be upon him, commended him and supplicated for him and then said: “O people, advise me.” By this he was referring to the Ansar since they were in the majority and at the Pledge of ‘Aqabah they had said: O Messenger of Allah! We are not under any obligation to you until you reach our land. When you reach us you will be under our protection and we shall defend you from that which we

defend our wives and children. The Prophet was thus afraid that the Ansar might not think it necessary to fight on his behalf unless he was attacked in Madinah.

When he said that, Sa‘d Ibn Muadh replied: “By Allah, perhaps you are referring to us, O Messenger of Allah?” When the Prophet, peace and blessings of Allah be upon him, replied in the affirmative, he continued: “We have believed in you and accepted what you say. We have testified that what you brought is the truth, and on the basis of that we have given you our pledge and sworn to hear and obey you. So proceed, O Messenger of Allah, and do whatever you will, for we are with you. By Him Who sent you with the Truth, if you approached the sea with us and dived into it, we would dive into it with you and not a single man would remain behind. We are not against your confronting the enemy with us tomorrow. We are steadfast in war, truthful in meeting. Perhaps, Allah will show you something of us which will gladden your heart. So proceed with the blessings of Allah.” So the Messenger of Allah, peace and blessings of Allah be upon him, advanced with full spirit following the reply of Sa‘d. He then said: “Go forth and be cheerful. Allah has promised me one of the two parties. By Allah, it is as if I can already see the places where those people will die.” This is how Ibn Ishaq, may Allah be pleased with him, related it.

The story has corroborating reports from numerous versions. From them is the one related by Al-Bukhari in his Saheeh from Ibn Mas‘ood who narrated: I witnessed Al-Miqdad Ibn Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, “We will not say as the people of Moosa said: ‘Go you and your Lord and fight you two. We are sitting have.’ (Soorah Al-Ma’idah 5:24). But we shall fight on your right and on your left and in front of you and behind you.” I saw the face of the Prophet brighten up with happiness, as that saying delighted him.” AlBukhari related it exclusively in various places in his Saheeh from the Hadith of Mukhariq.

Ibn Ishaq said: Then Allah’s Messenger, peace and blessings of Allah be upon him, marched forward from Dhafiran through a mountain pass called

Al-Asafir and then he descended into a plain region called Ad-Dabah with Al-Hannan, which is a huge sand dune the size of a mighty mountain, being on his right. Then the Messenger of Allah, peace and blessings of Allah be upon him, descended in the area close to Badr. He rode with one of his Companions. Ibn Hisham said it was Abu Bakr.

Ibn Ishaq related something similar to what Muhammad Ibn Yahyah Ibn Habban narrated to me: Until they met an old Arab man and they asked him about any news that has reached him concerning the movement of the Quraish as well as that of Muhammad and his Companions. The old man said: "I will not inform you two until you tell me where you come from." The Messenger of Allah, peace and blessings of Allah be upon him, said: "If you inform us, we will also inform you." The man said: "Then it is tit for tat." "Regarding the current position of Allah's Messenger, if what I was informed has some truth, then they should be at such-and-such a place by today," which happened to be the exact spot where the Messenger of Allah, peace and blessings of Allah be upon him, was. The man continued: "It also reached me that the Quraish set out on such-and-such day and if my informer was truthful to me, then by today they should be at such-and-such place," indicating the exact place where the Quraish were. When the man had informed them, he asked: "So where are you both from?" The Messenger of Allah, peace and blessings of Allah be upon him, said to him: "We are from water" and then turned away from him. The old man became perplexed, and kept repeating: "From water, what water? It is the water of Iraq?" Ibn Hisham said that the old man was known as Sufyan Ad-Damri.

Ibn Ishaq said afterwards: The Messenger of Allah, peace and blessing of Allah be upon him, returned to his Companions. In the night, he sent 'Ali Ibn Abi Talib, Zubair Ibn Al-Awwam and Sa'd Ibn Abi Waqqas among a group of people to the oasis region of Badr to scout for news. According to what was related to me by Yazeed Ibn Rooman from 'Urwah Ibn Az-Zubair, they caught two water carriers of the Quraish. They were Aslam, a slave boy of Banu Al-Hajjaj and 'Areed Abu Yasar, a slave boy of Banu Al'As Ibn Sa'eed. They brought both of them back to the camp while Allah's Messenger, peace and blessings of Allah be upon him, was praying. They began questioning them and both of them informed that they were water carriers for the Quraish and that they had been sent to

fetch water. Some of the Muslims disliked this piece of news which they heard from the two boys. They had hoped that the boys would be from Abu Sufyan, so they beat the boys severely until they said: “We are from Abu Sufyan,” so they left them alone. The Messenger of Allah, peace and blessings of Allah be upon him, bowed, went into prostration and did the tasleem (i.e. ended his prayer) and said: “When they told you the truth, you beat them and when they told you a lie you left them alone. By Allah they spoke the truth when they said they were from the Quraish.” Then he turned to the boys and asked them: “What news do you have of the Quraish?” They said: “They are behind this mound that you see.” The Prophet asked: “How many are they?” They replied, “Very many.” He asked: “What are their numbers?” They replied, “We do not know.” The Messenger of Allah, peace and blessings of Allah be upon him, asked them: “How many camels do they slaughter each day?” They replied: “Nine or ten a day.” The Prophet said: “They numbered between 900 and 1,000.” Then he asked the boys again: “Which of the Quraish notables are among them?” They replied: “ ‘Utbah Ibn Rabee‘ah, Shaibah Ibn Rabee‘ah, Abul-Bakhtari Ibn Hisham, Hakeem Ibn Hizam, Nawfal Ibn Khuwailid, Al-Harith Ibn ‘Amir Ibn Nawfal, Tu’aimah Ibn ‘Adi Ibn Nawfal, An-Nadr Ibn Al-Harith, Zam‘ah Ibn Al-Aswad, Abu Jahl Ibn Hisham, Umayyah Ibn Khalaf,
Nabeeh and Munabbih, the two sons of Al-Hajjaj, Suhail Ibn ‘Amr and ‘Amr Ibn Abd Wudd.”

The Prophet then turned to the Muslims and said: “Here is Makkah confronting you with its choicest sons.”

Ibn Ishaq related: When Abu Sufyan saw that the caravan was now safe, he sent a message to the Quraish saying: “You have come out to defend your caravan, your men, and your wealth. Allah (SWT) has saved them, so go back.” However, Abu Jahl said: “We shall not retrun home until we reach Badr, camp three days there, slaughter camels, feast and drink wine and have the girls sing and dance for us. The Arabs must hear of us and our march and continue to fear us forever.”

Ibn Ishaq said that the Quraish proceeded until they reached the furthest point of the valley behind AlAqanqal, a huge sand dune in the middle of the valley of Yal Yal between Badr and Al-Aqanqal, and camped there.

Meanwhile, the well of Badr was situated in the nearest point within the valley of Yal Yal in direction of Madinah.

I say: It is concerning this that Allah said: (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. (Soorah AlAnfal 8:42) i.e., in the direction of the sea-shore. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge). (Soorah Al-Anfal 8:42)

Then Allah sent rain so that the plain of the valley became firm and the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions found the earth to be compact which permitted them swift movement. Concerning that, Allah says: ...and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan, and to strengthen your hearts, and make your feet firm thereby. (Soorah Al-Anfal 8:11) Thus, Allah mentions that He purifies them inwardly and outwardly; He planted their feet firmly, embolden their hearts, and removed from their hearts the insinuations of Shaitan, terror and dangerous suggestions. All these are a consolidation both internally and externally. Allah also sent down on them help from above them as contained in the Verse: (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, (Soorah Al-Anfal 8:12) i.e. on the heads, …and smite over all their fingers and toes, (Soorah Al-Anfal 8:12) i.e. so that they may not be able to hold their weapon firmly. This is because they defied and disobeyed Allah (SWT) and His Messenger. And whoever defies and disobeys Allah and His Messenger, then, verily, Allah is Severe in punishment. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire. (Soorah Al-Anfal 8:13, 14)

Imam Ahmad related that 'Ali said: "There was not a horse rider among us except Miqdad and none was spared from slumber except Allah's Messenger, peace and blessings of Allah be upon him, who stood praying

and crying under the tree till daybreak." An-Nasa'i also related it from Bundar from Ghundar from Shu'bah.

The night of the Battle of Badr was the night of Jumu'ah, the 17th of Ramadan, the second year of Hijrah. The Messenger of Allah, peace and blessings of Allah be upon him, spent the night praying by the foot of the tree. He used to repeat profusely in his prostration: "Ya Hayyu Ya Qayyoom." (O the Ever-Living, the One Who sustains and protects all that exists).

Ibn Ishaq said: It was related to me from some men of Banu Salimah that they narrated that Al-Hubab Ibn Al-Mundhir Ibn Al-Jamooh said: "O Messenger of Allah, is this a place where Allah has directed you and thus we are not permitted to move forward or backward, or is it an opinion: a war strategy?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "It is indeed an opinion: a war strategy." Then Al-Hubab said: "Well, O Messenger of Allah, this is not a good position. Lead the people further ahead till you reach a well closest to the enemies. Let us camp there and fill up all the wells behind us. Then let us build a cistern and fill it with water. So when we fight the enemy, we shall be able to drink and they will have no water." The Messenger of Allah, peace and blessings of Allah be upon him, said in response: "You have indeed given us good advice."

Ibn Ishaq related that in the morning, the Quraish advanced. When the Messenger of Allah saw them approaching from the Aqanqil sand dune into the valley, he exclaimed: "O Allah, here is the Quraish coming in their conceit and their haughtiness challenging You and belying Your Messenger. O Allah, grant me victory which You have promised. O Allah, destroy them this morning."

When they settled down, a number of the Quraish, including Hakeem Ibn Hizam, dashed for the water cistern of Allah's Messenger to drink from it. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Let them do so," and none of them were able to drank from the cistern, except that he was killed with the exception of Hakeem Ibn Hizam. Afterwards, he became a good Muslim and would say whenever

he became fervent in his oath: “By Him Who rescued me on the Day of Badr.”

I say: On that day, the Companions of Allah’s Messenger numbered three hundred and thirteen men.

In Saheeh Al-Bukhari, Al-Bara’ narrated: “We used to say that the warriors of Badr were over threehundred-and-ten, just like the companions of Toloot (Saul) who crossed the river with him; and none could cross the river with him but a believer.” Al-Bukhari also related from him that: “I and Ibn ‘Umar were considered too young (to take part) in the Battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over two hundred and forty nine (249).”

Allah says: (And remember) when Allah showed them to you as few in your (i.e. Muhammad’s) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). (Soorah Al-Anfal 8:43) That occurred in his dream which he had that night. It was also said that it was when he slept in the hut and he ordered the people not to commence fighting until they were permitted to do so. The enemy was coming closer and Abu Bakr As-Siddiq kept waking him saying: “Awake, O Messenger of Allah, they are getting closer,” but, Allah had already shown them to him a little while earlier. This narration is mentioned by Al-Umawi though it is extremely strange.

Allah (SWT) also says: And (remember) when you met (the army of the disbelievers on the day of the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge). (Soorah Al-Anfal 8:44)

When the two armies met, Allah made it seeming to each group that the other was small so that one might pounce on the other. This is from the pinnacle of wisdom (which belongs only to Allah). This is not contradictory to the words of Allah in Soorah Aal ‘Imran: There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr): One was fighting in the Cause of Allah, and as for

the other (they) were disbelievers. They (the Believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. (Soorah Aal ‘Imran [3]:13) This is because the meaning of that, based on the more correct of two views, is that the army of the polytheists saw the number of the army of the Believers as twice as much as their own. Based on the correct opinion, this was at the point of the encounter and the actual combat. Allah threw weakness and fear in the hearts of the unbelievers and beguiled them first by seeing themselves small in number at the point of fighting. Secondly, Allah strengthened the Believers with His help; thus He made the Believers seem more than them in multiples so that their resolve became weakened and they became incapacitated, and thus they were conquered. This is why Allah (SWT) says:

And Allah supports with His Victory whom He pleases." Verily, in this is a lesson for those who understand. (Soorah Aal ‘Imran 3:13)

Ibn Ishaq related that Abu Ishaq Ibn Yasar and others narrated to me that some people of knowledge from the elders of the Ansar said that when the Quraish settled down, they sent ‘Umair Ibn Wahb Al-Jumahi to assess the number of the Companions, may Allah be pleased with them, of Muhammad, peace be upon him. He galloped on his horse around the army and then returned to them and said: “Three hundred men, slightly more or less. But grant me more time so that I may see their ambushes and reinforcement.” So he went around the valley till he went far but he did not see anything. So he returned and said to them: “I did not see anything but, O Quraish, I have seen misfortune bearing death and showers of Yathrib bearing destruction. I saw people without credible resistance and no recourse except to their swords. By Allah I do not see you killing one of them except that they would have killed two of you. If they were to kill you with their numbers, then there will be no good life afterwards. So consider your opinion on this.”

Then ‘Utbah stood to address the people: “O Quraish! What use do you have for meeting Muhammad and his Companions? By Allah, if you killed them, you would not cease to look at the face of one you hate to see (in death). You would have killed your paternal or maternal cousins or a man from your own kinsfolk. So let’s return and leave Muhammad to the

rest of the Arabs to deal with him. If they succeed in killing him, that is exactly what you desire, if the matter is contrary to that, then he will warm close to you and you would not experience from him what you dislike."

Hakeem said that I proceeded until I came to Abu Jahl and he had already drawn out his arm. So I said to him: "O Abul-Hakam, 'Utbah sent me to you with such-and-such (information)." He said: "By Allah, he has been afflicted by magical spell the moment he saw Muhammad and his Companions. No, by Allah, we will not retreat until Allah decides between us and Muhammad. As for what 'Utbah said, he became faint-hearted only when he saw Muhammad and his Companions and also because his son is on their side and he nurses fear for his safety." When what Abu Jahl said reached 'Utbah, he said, "The one who will be returned empty handed and the one whose lungs are inflated (out of fear) will soon be distinguished between me and him." Then 'Utbah sought a helmet so as to protect his head and there was no helmet in the entire Quraish army due to the huge size of his head, so he wound his garment around his head.

Allah's Messenger, peace and blessings of Allah be upon him, had arranged his Companions and mobilized them efficiently. At-Tirmidhi related that 'Abdur-Rahmaan Ibn 'Awf said: "The Messenger of Allah arranged our ranks by night in the Battle of Badr."

Imam Ahmad related that Abu Ayyoob said: "Allah's Messenger arranged our ranks in the Battle of Badr and then someone went outside the line. The Prophet cast his glance at him and ordered: "(Come here) with me! (Come here) with me!!" Ahmad related it exclusively. The chain of this narration is hasan.

Ibn Ishaq related that Habban Ibn Wasi' Ibn Habban narrated to me from some of his elders that Allah's Messenger, peace and blessings of Allah be upon him, straightened the rows of his Companions at the Battle of Badr. In his hand was an arrow with which he straightened the people. Then he passed by Sawad Ibn Ghaziyyah, an ally of Banu 'Adiyy Ibn Najjar sticking out of the line. The Messenger of Allah, peace and blessings of Allah be upon him, pricked him in the stomach with the arrow and said "Straighten your line, O Sawad." He said: "You have injured me and Allah has sent you with the truth and justice, give me back my right."

So Allah’s Messenger, peace and blessings of Allah be upon him, raised his shirt from his stomach and said: “Retaliate.” Sawad embraced and kissed the Prophet’s stomach. “What did you do that for, O Sawad?” the Messenger of Allah, peace and blessings of Allah be upon him, asked. He said: “O Messenger of Allah, just what you have seen. I had wished that the last acquaintance with you be that my skin touches yours.” The Messenger of Allah, peace and blessings of Allah be upon him, supplicated for him and for what he said.

The two armies arrayed against each other and the enemy filed in the presence of Ar-Rahman. The leader of the Prophets sought help from his Lord, and the Companions were boisterous with varieties of supplications to the Lord of the Earth of the heaven, the One Who Listens to supplication and the One Who Removes tribulation. The first person to be killed among the polytheists was Al-Aswad Ibn ‘AbdulAsad Al-Makhzoomi.

Ibn Ishaq said: He was an extremely bad-tempered man. He said: “I swear by Allah that I shall surely drink from the water cistern, or destroy it or die in the quest of it. He stepped out and Hamzah Ibn ‘Abdul-Muttalib went for him. When they met, Hamzah amputated his leg from the shin. He fell on his back with his blood streaming toward his colleagues. He scrambled to the cistern and threw himself into it intending to fulfill his oath. Hamzah followed him and struck him until he killed him inside the cistern.

Al-Umawi said, thereby, ‘Utbah Ibn Rabee‘ah became agitated and wanted to demonstrate his bravery. He emerged and stood in between his brother Shaibah and his son Al-Waleed, and advanced half way between both armies and challenged the Muslims to a duel.

Three youths from the Ansar emerged to accept the challenge. They were ‘Awf and Mu‘adh the sons of Al-Harith and their mother was Al-Afra‘, while the third youth was ‘Abdullah Ibn Rawahah, according to a report. “Who are you?” the Quraish queried. “A company of the Ansar,” the youths answered. The Quraish said: “We do not have any need for you.” In another narration they said: “We need our equals in nobility. Send men from our cousins to take up the challenge.” Then a man from the ranks of

the Quraish announced to the Muslims: “O Muhammad, send to us our equals from our own people!” So the Messenger of Allah said: “Rise, O ‘Ubaidah Ibn Al-Harith, rise O Hamzah, rise O ‘Ali.”

According to Al-Umawi who related from a group of the Ansar that when they (some men of the Ansar) emerged from the lines to pick up the challenge of the Quraish, the Messenger of Allah, peace and blessings of Allah be upon him, disliked that as his first encounter with his enemies and he desired that his kindred should be the ones to draw the first blood. So he commanded the Ansar to return to their lines, and then he ordered those three to advance.

Ibn Ishaq continued: When we had come close to them, the Quraish asked: “Who are you?” This is a proof that they were decked in military garment so they could not be recognized from their weapons. ‘Ubaidah identified himself, as did Hamzah and ‘Ali. The Quraish said: “Yes, our equals in nobility.” ‘Ubaidah, the eldest of the three Muslim swordsmen, dueled with ‘Utbah. Hamzah dueled with Shaibah, while ‘Ali dueled with Al-Waleed Ibn ‘Utbah. As for Hamzah, he did not tarry before he killed Shaibah; ‘Ali also wasted no time in killing Al-Waleed. Striking each other, ‘Ubaidah and ‘Utbah were mortally injured. Hamzah and ‘Ali charged against ‘Utbah with their weapons and killed him. They carried their injured fellow back to their remaining compatriots. May Allah be pleased with them all.

It is established in the Saheehain that Abu Dharr used to swear that this Verse: These two opponents (Believers and disbelievers) dispute with each other about their Lord (Soorah Al-Hajj 22:19) was revealed concerning Hamzah and his opponent as well ‘Utbah and his opponent on the day that they dueled in the Battle of Badr.

I say that ‘Ubaidah was Ibn Al-Harith Ibn Muttalib Ibn ‘Abd Manaf. When they brought him injured to the Messenger of Allah, peace and blessings of Allah be upon him, they laid him at his feet. He put his cheek against the Messenger of Allah’s feet and said: “O Messenger of Allah, if Abu Talib saw me, he would know that I am more worthy of his statement:

‘We protect him till we die in the effort

though we may neglect our children and wives."

He then breathed his last. May Allah be pleased with him. The Messenger of Allah, peace and blessings of Allah be upon him, said: "I bear witness that you are a martyr."

It is recorded in the Saheehain from Anas that Al-Harithah Ibn Suraqah was killed in the Battle of Badr by a stray arrow which hit him. His mother came to the Prophet and said, "O Allah's Messenger! Inform me about Harithah. If he is in Paradise, I shall remain patient, but if it is not, then you shall see what I do (i.e. of wailing which had not been prohibited at the time)?" Allah's Messenger, peace and blessings of Allah be upon him, told her: "Woe to you! Have you lost your senses? There are wonderful gardens and your son is in the (most superior) garden of Paradise, Al-Firdaws."

In Saheeh Al-Bukhari, Abu Usaid said: Allah's Messenger, peace and blessings of Allah be upon him, told us on the day of Badr: "If the polytheists encircle you, resist them with showers of arrows."

Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, was in the tent with Abu Bakr, may Allah be pleased with him, i.e. while he was seeking the help of Allah, to Whom belongs Might and Majesty. Allah says: (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession. Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise. (Soorah Al-Anfal 8:9,10)

Al-Umawi and others related that the Muslims supplicated to Allah in seeking help by His Honor, seeking assistance by Him. Allah says: …with a thousand of the angels each behind the other (following one another) in succession. (Soorah Al-Anfal 8:9) i.e., following you and as a reinforcement for your group. Al-'Awfi related it from Ibn 'Abbas. This is also the opinion of Mujahid, Ibn Katheer, 'Abdur-Rahman Ibn Zaid and others. Abu Kudainah from Qaboos through his father from Ibn 'Abbas that "Murdifeen" means each angel behind the other. In another narration

from him with this chain, “Murdifeen” means (each angel) following the step of one another in succession. This is also the opinion of Abu Zabyan, AdDahhak and Qatadah. ‘Ali Ibn Abi Talhah Al-Walibi related from Ibn ‘Abbas that he said: “Allah reinforced his Prophet and the Believers with a thousand angels. Jibraeel led five hundred angels on one flank, and Meekael led another five hundred angels on the other flank. This is the more popular narration.

Al-Baihaqi also related that ‘Ali Ibn Abi Talib, may Allah be pleased with him, said: “On the day of the Battle of Badr, I killed a number of the enemies. Then I rushed to see what had happened to the Messenger of Allah, peace and blessings of Allah be upon him. When I got to him, he was in prostration saying: Ya Hayyu! Ya Qayyoom!! Ya Hayyu! Ya Qayyoom!! (meaning: O the Ever-Living, the One Who sustains and protects all that exists) without adding anything further. Then I returned to fight. Soon after, I came back and still found him in prostration saying the same words. I went back to the fighting and then came back (for the third time) and he was still in the position of prostration saying the same thing till Allah granted victory at his hands.” An-Nasa’i had related it in Al-Yawm Wal-Lailah.

Al-Bukhari related from Ibn ‘Abbas that the Prophet was in a tent built for him on the day of the Battle of Badr saying, “O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the Believers) You will never be worshipped after today.” Abu Bakr caught him by the hand and said, “This is sufficient, O Allah’s Messenger! You have asked Allah earnestly.” The Prophet was clad in his armor at that time. He went out, saying: Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. (Soorah Al-Qamar 54:45,46) This Verse was revealed in Makkah but its confirmation came on the day of the Battle of Badr as related by Ibn Abi Hatim from ‘Ikrimah who said: When the Verse: Their multitude will be put to flight, and they will show their backs. (Soorah Al-Qamar 54:45) was revealed, ‘Umar said: “Which multitude will be put to flight and which multitude will prevail?” ‘Umar added: “When it was the day of the Battle of Badr, I saw Allah’s Messenger jumping in his armor while he was saying: Their multitude will be put to flight, and they will

show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. (Soorah Al-Qamar 54:45, 46) Only that day did I realize its interpretation.

The Messenger of Allah, peace and blessings of Allah be upon him, came out of his tent to his men and urged them on with the following words: “By Him in Whose Hands is Muhammad’s life, if any man fights them today and is killed while displaying steadfastness and hope in Allah, advancing and not retreating, Allah will surely admit him into Paradise.”

Upon hearing this, ‘Umair Ibn Al-Humam, the brother of Banu Salimah, while holding some dates in his hands that he was eating, said: “Bakh, bakh (expressing wonder and pleasure)! Between me and my entering Paradise is these people killing me?” Then he flung the dates in his hands and drew his sword and fought the enemies until he was killed. May Allah be pleased with him.

Ibn Jareer mentioned that ‘Umair, may Allah be pleased with him, fought while he was saying:

We hastened to Allah without provision

Except piety and striving for the Hereafter

And perseverance upon Jihad in the way of Allah

Every provision is bound to be exhausted

Except piety, righteousness and uprightness

Imam Ahmad related from ‘Ali that: Had you seen us on the day of Badr while we kept close to the Messenger of Allah, peace and blessings of Allah be upon him? Among us, his fighting position was the closest to the enemies. He was the bravest of people on that day.”

An-Nasa’i also related that ‘Ali said: “Whenever we met the enemy and the confrontation became heated, we would seek the protection of the Messenger of Allah, peace and blessings of Allah be upon him.”

Imam Ahmad related that ‘Ali said: It was said to ‘Ali and Abu Bakr on the day of Badr that Jibraeel was with one of you and Meekael was with the other while Israfeel, the mighty angel was observing the course of the battle and he did not participate; or he said: observing the rows.

Al-Bukhari related that Mu‘adh Ibn Rifa‘ah Ibn Rafi‘ Az-Zuraqi narrated that his father, who was one of those who witnessed the Battle of Badr, said: “Jibraeel came to the Messenger of Allah and said, ‘How do you look upon the warriors of Badr among yourselves?’ The Messenger of Allah, peace and blessings of Allah be upon him, said, ‘As the best of the Muslims,’ or something similar. On that, Jibraeel said, “And so are the angels who participated in the Badr (battle)’.”

Allah said: (Remember) when your Lord inspired the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks...” (Soorah Al-Anfal 8:12) i.e. on the heads. …and smite over all their fingers and toes. (Soorah AlAnfal 8:12)

It is recorded in Saheeh Muslim that Ibn ‘Abbas said: “(On that day) a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizoom! He glanced at the polytheist in front of him and he had fallen down on his back. When he looked at him (carefully, he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. The Ansari came to the Messenger of Allah, peace be upon him, and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy.”

Ibn Ishaq said: Abu Usaid Malik Ibn Rabee‘ah, who participated in the Battle of Badr and had lost his sight, said: If I were at Badr and I still had my sight, I would have shown you, without any doubt or difference, the mountain pass through which the angels came.”

When the angels descended and Iblees saw them and Allah inspired them: Verily, I am with you, so keep firm those who have believed. (Soorah Al-

Anfal 8:12) Their strengthening was that the angels would appear to a man in the form of a man whom they knew and would say to him: “Glad tiding for verily they are inconsequential for Allah is with you. Attack them!” And when Iblees saw the angels: ‘…he ran away and said, “Verily, I have nothing to do with you. Verily! I see what you see not.” (Soorah Al-Anfal 8:48) He had assumed the form of Suraqah. Abu Jahl came and was inciting his companions saying: “You will not be daunted by Suraqah’s betrayal of you for he has a secret pact with Muhammad and his Companions.” And then he added: “By Al-Lat and Al-Uzza, we shall not retreat until we scatter Muhammad and his Companions into the mountains, and do not kill them, rather capture them in their multitude.

Al-Waqidi narrated from Hakeem Ibn Hizam: “They said: when the battle started the Prophet of Allah raised his hands seeking victory from Allah and what He had promised. He said: “O Allah if they overcome this group then polytheism will prevail and the religion will not be established for You.” And Abu Bakr was saying, “By Allah, you will certainly be helped and your face will certainly be brightened.” Then Allah sent down one thousand angels in succession during the hemming in by the enemy. The Messenger said: “Glad tidings, O Abu Bakr here is Jibraeel wearing a yellow turban holding the rein of his horse between the heavens and the Earth. When he descended to the Earth, he was out of my sight for a while then reappeared dusty and saying: ‘The help of Allah came when you beseeched Him.’”

Rabee‘ Ibn Anas related that: On the day of Badr, the people used to distinguish between the corpses of the enemy slain by their hands, and those slain by the hands of the angels with a cut above the neck and lacerations on the fingertips, and [the wound] being charred, similar to the use of a whip made of fire.

When the angels descended in support [of the Muslims], the Messenger of Allah, peace and blessings of Allah be upon him, awoke after dozing off and gave the glad tiding to Abu Bakr saying: “O Abu Bakr, glad tidings, here is Jibraeel riding his horse in the thick of the of sandstorm,” i.e., the battlefield. Then Allah’s Messenger, peace and blessings of Allah be upon him, went out of the tent in his armor and kept inspiring the Muslims to fight on, giving them glad tidings of Paradise and enbolding

them with information of the descent of the angels on the battlefield fighting on their side. Tranquility and confidence descended upon them. The slumber which was an indication of tranquility, firmness and Eeman (faith) had come to pass as Allah said: (Remember) when He covered you with a slumber as a security from Him... (Soorah Al-Anfal 8:11) This is similar to what occurred afterwards in the Battle of Uhud, based on the text of the Qur'an. Ibn Ma'sood said: "Slumber during battle is from Eeman and slumber during the course of Salat is from Nifaq (hypocrisy)."

And Allah (SWT) said: (O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers. (Soorah Al-Anfal 8:19)

Ziyad related from Ibn Ishaq that afterwards, the Messenger of Allah, peace and blessings of Allah be upon him, took a handful of pebbles, turned to the direction of the Quraish and said: "Disfigure their faces." Then he threw it in their direction and commanded his Companions to attack. The enemy was defeated and Allah caused the death of some of the leaders of Quraish, while others from their nobility were captured.

Ibn Ishaq also mentioned that when Allah's Messenger, peace and blessings of Allah be upon him, was goading his Companions to fight on, he threw dust at the polytheists and then Allah defeated them. The Prophet then returned to his tent along with Abu Bakr. Sa'd Ibn Mu'adh and some Ansar stood by the door of the tent with swords drawn as if they had turned away from the Mushrikeen to face the Messenger of Allah, peace and blessings of Allah be upon him.

Ibn Ishaq added that the Ansar objected to the idea of taking captives. The Messenger of Allah, peace and blessings of Allah be upon him, saw the objection in the face of Sa'd Ibn Mu'adh. The Messenger of Allah, peace and blessing, of Allah be upon him, asked: "I see that you dislike what the people have done." He replied: "Yes, by Allah, O Messenger of Allah. This is the first encounter Allah has caused us to have with the people of polytheism and their decimation is more beloved to me than their preservation."

Ibn Ishaq related from ‘Abdullah Ibn ‘Abbas that the Prophet, peace and blessings of Allah be upon him, said to his Companions on the day of Badr: “I am aware that some men from Banu Hashim and others have been forced to march out (to fight) while having no intention to fight against us. So whoever comes across anyone from Banu Hashim, do not kill him; whoever comes across Abul-Bakhtari Ibn Hisham Ibn Al-Harith Ibn Asad, do not kill him; whoever comes across Al-‘Abbas Ibn ‘Abdul-Muttalib, (the uncle of Allah’s Messenger), do not kill him for he was forced to march out.”

Ibn ‘Abbas continued: Abu Hudhaifah said (in response to the Prophet’s command): “Should we kill our own fathers, children, brothers and comrades and then let Al-‘Abbas go? By Allah, if I come across him, I shall let him taste the sword.”

When this statement of Abu Hudhaifah reached Allah’s Messenger, peace and blessings of Allah be upon him, he told ‘Umar Ibn Al-Khattab: “O Abu Hafs.” ‘Umar said: “That was the day Allah’s Messenger, peace and blessings of Allah be upon him, gave me the nickname of Abu Hafs.”

“Would anyone strike the face of the uncle of the Prophet?” Allah’s Messenger, peace and blessings of Allah be upon him, continued. ‘Umar responded: “O Messenger of Allah, permit me to chop off his head with the sword, for, by Allah, he has become a Munafiq (hypocrite).”

Abu Hudhaifah said: “I have not remained at peace from the day I said that statement. I never ceased to be afraid of it (i.e. its consequence) and being killed as a martyr appears to be the only redemption.” He was eventually killed as a martyr at the Battle of Yamamah. Allah be pleased with him.

The Killing of Abul-Bakhtari Ibn Hisham

Ibn Ishaq related that the Messenger of Allah, peace and blessings of Allah be upon him, had forbidden that Abul-Bakhtari be killed because he was the most abstentious of people from (harming) Allah’s Messenger while he was in Makkah. He neither participated in hurting him nor did anything

distasteful that would reach the Prophet. He was one of those who executed the repudiation of the boycott. AlMujadhdhar Ibn Dhiyad Al-Balawi, an ally of the Ansar met him one day and said: “Allah’s Messenger has forbidden us from killing you.” Meanwhile, Abul-Bakhatari was with a friend who had traveled with him from Makkah, his name was Junadah Ibn Mulaihah. So he asked: “What about my friend?” AlMujadhdhar replied: “I shall not let your friend go for the Messenger of Allah commanded us regarding you only.” Abul-Bakhtari said: “No, by Allah, then I and he shall both die together. I do not like that the women of the Quraish talk about me that I abandon my friend in my covetousness of the life. Then AbulBakhatari said:

I shall not surrender a free-born friend

Until he dies or he is let off

So they fought and Al-Mujadhdhar Ibn Dhiyad killed him.

The Killing of Umayyah Ibn Khalaf

Narrated ‘Abdur-Rahman Ibn ‘Awf: I got an agreement written between me and Umayyah Ibn Khalaf that Umayyah would look after my property (or family) in Makkah and I would look after his in Madinah. When I mentioned the word ‘Ar-Rahman’ in the document, Umayyah said, 'I do not know ‘Ar-Rahman.’ Write down to me your name, (with which you called yourself) in the pre-lslamic period of Ignorance.” So, I wrote my name ‘ ‘Abd ‘Amr’. On the day (of the Battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal saw him (i.e. Umayyah) and went to a gathering of Ansar and said, “(Here is) Umayyah Ibn Khalaf! Woe to me if he escapes!” So, a group of Ansar went out with Bilal to follow us (‘Abdur-Rahman and Umayyah). Being afraid that they would catch us, I left Umayyah’s son for them to keep them busy but the Ansar killed the son and insisted on following us. Umayyah was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub-narrator added, “ 'Abdur-Rahman used to show us the trace of the wound on the back of his foot.”)

The Killing of Abu Jahl, May Allah's Curse be Upon Him

It is recorded in the Saheehain that 'Abdur-Rahmaan Ibn 'Awf said: "While I was standing in the battle array on the day of Badr, I looked toward my right and my left, and found myself between two boys, who were quite young in age, from the Ansar. I wished I were between stronger persons. One of them made a sign to me and said: 'Uncle, do you recognize Abu Jahl?' I said: 'Yes. What do you want to do with him, O my nephew?' He said: 'I have been told that he abuses the Messenger of Allah, may peace be upon him. By Allah, in Whose Hands is my life, if I see him (I will with him) and will not leave him until one of us who is destined to die earlier is killed.' The narrator said: I wondered at this. Then the other made a sign to me and said similar words. Soon afterward, I saw Abu Jahl. He was moving about among men. I said to the two boys: 'Don't you see? He is the man you were inquiring about.' (As soon as they heard this), they dashed toward him, struck him with their swords until he was killed. Then they returned to the Messenger of Allah, may peace be upon him, and informed him of this. He asked: 'Which of you has killed him?' Each one of them said: 'I have killed him.' He said: 'Have you wiped your swords?' They said: 'No'.

He examined their swords and said: 'Both of you have killed him.' He then decided that the belongings of Abu Jahl be handed over to (the two young boys) Mu'adh Ibn 'Amr Ibn Al-Jamooh and Mu'adh Ibn Afra."

Also in the Saheehain, from the Hadith of Abu Sulaiman At-Taimi that Anas Ibn Malik said: "Allah's Messenger said on the day of the Battle of Badr: "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ood went and saw him struck by the two sons of 'Afra' and was on the throes of death. Ibn Mas'ood said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or [he said] his own folk have killed.)?"

In the version of Bukhari from Ibn Mas'ood, it is recorded that he (Ibn Mas'ood) approached Abu Jahl and said: "Has Allah humiliated you?"

Abu Jahl said: “Is there a man stronger than the one whom you have killed?”

Al-Bukhari also related that Az-Zubair said: “I met ‘Ubaidah Ibn S‘eed Ibn Al-‘As on the day (of the Battle) of Badr and he was covered with armor; so much so that only his eyes were visible. He was surnamed Abu Dhatul-Karish. He said (proudly), ‘I am Abu Dhatlal-Karsh.’ I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great amount of force to take it out as both its ends were bent.” ‘Urwah said, “Later on, Allah’s Messenger asked Az-Zubair for the spear and he gave it to him. When Allah’s Messenger died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. ‘Umar then demanded it from him and he gave it to him. When ‘Umar died, Az-Zubair took it back, and then ‘Uthman demanded it from him and he gave it to him. When ‘Uthman was martyred, the spear remained with ‘Ali’s offspring. Then ‘Abdullah Ibn Az-Zubair demanded it back, and it remained with him till he was martyred.

Ibn Ishaq said: Okkashah Ibn Mihsan , ally of Banu ‘Abd Shams Ibn ‘Abd Manaf, fought on the day of Badr with his sword until it broke in his hand. Then he came to the Messenger of Allah, peace and blessings of Allah be upon him, who gave him a piece of wood and said, “O Okkashah, fight with this!” When he took it from the Messenger of Allah, he shook it and it turned into a long white hard steel sword in his hand. He fought with it until Allah granted victory to the Muslims. That sword is known as Al‘Awn. He witnessed several battles with Allah’s Messenger, peace and blessings of Allah be upon him, and it always remained with him, until he was killed during the wars of apostasy and (the sword) was still with him.

Al-Baihaqi had reported from Al-Hakim that Okkashah Ibn Mihsan narrated: “My sword broke in the Battle of Badr and Allah’s Messenger gave me a piece of wood which turned into a long white hard steel sword. I fought with it until Allah routed the polytheists.” The sword never ceased to be with him till he died.

The Messenger of Allah’s Restoration of Qatadah’s Eye

‘Asim Ibn ‘Umar Ibn Qatadah reported from his father, from his grandfather (Qatadah Ibn An-Nu‘man) that his eye was hit in the Battle of Badr and its pupil was knocked out from its socket and hung down his cheek. Some people wanted to cut it off but others restrained them saying: “Let’s go to Allah’s Messenger to seek his advice.” When they got to him and narrated to him what happened he went close to Qatadah, raised the pupil (of the eye) and placed it back into its socket. Then he rubbed the eye with his palm and prayed: “O Allah, restore it and make it good.” Till he died, no one who met him was able to identify the eye that was injured.

In another narration, it turned out to be the better of the two eyes. ‘Asim Ibn ‘Umar Ibn Qatadah rendered a poem chronicling the incident:

I am the son of the one whose pupil (eye) hung down his cheek

Then it was restored by the hand of Al-Mustafa (the Prophet)

Another Narration similar to that:

Al-Baihaqi related from Mu‘adh Ibn Rifa‘ah Ibn Rafi‘ from his father Rafi‘ Ibn Malik who said: On the day of Badr, the people gathered up to Ubayy Ibn Khalaf and I approached him and I noticed an opening in his armor which had broken under his armpit, so I pierced him mortally through that opening and I was hit by an arrow on the Day of Badr and my eye was knocked out. The Messenger of Allah placed some of his saliva on it and supplicated for me and I did not feel any pain from it. This narration is, however, strange even though its chain is good but he did not authenticate it.

The Casting of the Leaders of the Kuffar Into the Well of Badr

Ibn Ishaq related that ‘A’ishah said: When Allah’s Messenger ordered that the all the corpses (of the Kuffar) be thrown into the pit, they were all thrown with the exception of Umayyah Ibn Khalaf who had become

swollen in his armor to the extent that it filled it. When they tried to carry his copse, it disintegrated, so they left it where it was and heaped sand and stones on his corpse to cover it up.

After they had thrown the corpses into the pit, the Messenger of Allah, peace and blessings of Allah be upon him, stood over them and said: “O people of the pit, you have found true what your Lord had for you, I have found true what my Lord had promised me.”

‘A’ishah added that his Companions said to him, “O Messenger of Allah, are you speaking people who are dead?” He said: “They know that what Allah had promised them is true.” ‘A’ishah continued: The people said that they had heard what you said to them and the Messenger of Allah, peace and blessings of Allah be upon him, merely said: “They have realized.”

I said, this is from ‘A’ishah’s interpretation of the Hadith as has been compiled in a section indicating that she considers it to be contradictory to some Verses of the Qur’an. According to this position, to claim that she had heard what the Prophet said to them contradicts this Verse: ...but you cannot make hear those who are in graves. (Soorah Fatir 35:22)

However, there is no contradiction whatsoever; the correct view is that of the majority of the Companions and those who came after them, that the said Hadith is a textual proof against her opinion, may Allah be pleased with her.

Al-Bukhari related that it was mentioned before ‘A’ishah that Ibn ‘Umar attributed the following statement to the Messenger of Allah, peace and blessings of Allah be upon him: “The dead person is punished in the grave because of the crying and lamentation of his family.” On that, ‘A’ishah said, “But Allah’s Messenger said, ‘The dead person is punished for his crimes and sins while his family cry over him then'.” She added, “And this is similar to the statement of Allah’s Messenger when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, ‘They hear what I say.’ She added, “But he said now they know very well what I used to tell them was the truth.” ‘A’ishah then recited: Verily, you cannot make the dead to hear. (Soorah An-Naml 27:80) and

...but you cannot make hear those who are in graves. (Soorah Fatir 35:22) that is, when they have taken their places in the (Hell)Fire.

The possibility of the dead hearing after being buried has been categorically established by more than one Hadith as shall be clarified in the Book Al-Jana'iz Min Ahkam Al-Kabeer by the permission of Allah.

Al-Bukhari related that Ibn 'Umar said: "The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say to them." This was mentioned before 'A'ishah and she said, "But the Prophet said, 'Now they know very well that what I used to tell them was the truth.' Then she recited: Verily, you cannot make the dead to hear, ... till the end of Verse. (Soorah An-Naml 27:80)

Al-Bukhari related that Abu Talhah narrated that on the day of Badr, Allah's Messenger, peace and blessings of Allah be upon him, ordered that the corpses of twenty-four leaders of Quraish be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battlefield for three nights.) So, on the third day of the Battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him saying among themselves: "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so; and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" 'Umar said, "O Allah's Messenger! You are speaking to bodies that have no souls!" Allah's Messenger said, "By Him in Whose Hands is Muhammad's soul, you do not hear what I say better than they do." (Qatadah said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them, and to take revenge over them and to cause them to feel remorseful and regretful.")

Ibn Ishaq related that when the Messenger of Allah, peace and blessings of Allah be upon him, commanded that they (the corpse of the polytheists)

be thrown into the pit, the corpse of ‘Utbah Ibn Rabee‘ah was dragged and thrown in the Qaleeb (the well) at Badr. Abu Hudhaifah stared at his father’s corpse with a changed complexion. When the Prophet, peace and blessings of Allah be upon him, saw him, he said: “Abu Hudhaifah, perhaps you are nursing some feelings regarding your father?” “No, O Messenger of Allah, I do not have any doubt about my father’s death nor about where he is going; rather, I had always known my father of having the qualities of intelligence, insight and grace, and I had hoped that these qualities will guide him to Islam. When I saw the fate that eventually befell him then I called to mind the polytheism upon which he died and the hope I had always nursed for him and that really saddened me.” Then Allah’s Messenger, peace and blessings of Allah be upon him, prayed for him and said good things about him.

Al-Bukhari related that Ibn ‘Abbas said concerning the Verse: “Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam)…” (Soorah Ibrahim 14:28) the people meant here by Allah are the pagans of Quraish and Muhammad is Allah’s blessings. Concerning the statement: “…and have caused their people to dwell in the house of destruction?” Ibn ‘Abbas said: “It meant the Fire they will suffer in (after their death) on the day of Badr.”

Imam Ahmad related that Ibn ‘Abbas said: “When Allah’s Messenger, peace and blessings of Allah be upon him, was through with the corpses, it was said to him: ‘Take to ‘Al-‘Eer’, nothing lies before it.” Then ‘Abbas called on to him while he was in fetters: “It will not be permissible for you.” “Why?” the Messenger of Allah, peace and blessings of Allah be upon him, asked. ‘Abbas replied: “Because Allah promised you one of two groups and He has fulfilled what He has promised you.”

Allah had legalized the fighting of the Muslims against the disbelievers and had explained its wisdom in this regard. So, when you meet (in fight Jihad in Allah’s Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom

(according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hellfire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. (Soorah Muhammad 47:4)

Allah (SWT) also says: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (Soorah At-Tawbah 9:14,15)

Abu Jahl was killed by the hands of a youth from the Ansar and afterwards 'Abdullah Ibn Mas'ood came upon him, decapitated him and brought his head to the Messenger of Allah, peace and blessings of Allah be upon him. Allah gladdened the heart of the Muslims because this kind of death is more humiliating than a thunder bolting striking him, or the roof of his house collapsing on him, or him dying naturally.

Ibn Ishaq related that among those who were killed along with the polytheists on the day of Badr were those who came to the battlefield out of dissimulation and a number of them had been tortured to abandon Islam. Among them were Al-Harith Ibn Zam'ah Ibn Al-Aswad, Abu Qais Ibn Al-Fakih, Abu Qais Ibn AlWaleed Ibn Al-Mugheerah, 'Ali Ibn Umayyah Ibn Khalaf and Al-'As Ibn Munabbah Ibn Al-Hajjaj.

It is concerning them that this Verse was revealed: Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (Soorah An-Nisa'
4:97)

The number of those who were captured on the day of Badr was seventy, as shall be discussed shortly, insha'Allah. Among them were members of the family of Allah's Messenger – his uncle, Al-'Abbas Ibn 'Abdul-Muttalib, his cousin Aqeel Ibn Abi Talib, Nawfal Ibn Al-Harith Ibn 'Abdul-Muttalib. Imam AshShafi'i, Al-Bukhari and others have adduced from this the evidence that not everyone who had some relationship and was captured was forbidden to be liberated. They cited the Hadith of Al-Hasan from Samurah regarding that. And Allah knows best. Among this group was Abul-'As Ibn Ar-Rabee' Ibn 'Abd Shams Ibn Umayyah, the husband of Zainab, who was the daughter of the Prophet.

The Companions' view were divided over the fate of the captives – should they be killed or ransomed? Al-Hasan said: The Messenger of Allah, peace and blessings of Allah be upon him, sought the advice of the Muslims concerning the captives of Badr. He said: "Allah has given you power over them." 'Umar rose and said: "O Messenger of Allah, chop off their necks." The Prophet turned away from him. The Prophet again turned to the people for another advice. Abu Bakr As-Siddiq got up and said: "O Messenger of Allah, our view is that you should forgive them and accept their ransom." Then, the gloom on the face of Allah's Messenger, peace and blessings of Allah be upon him, was dissipated and he forgave them and accepted their ransom. Then Allah revealed: Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took. (Soorah Al-Anfal 8:68) This Hadith is exclusively related by Ahmad.

Ibn 'Umar narrated that when the Kuffar were captured on the day of Badr, 'Abbas was among them; he was captured by one of the Ansar men. The Ansar had threatened to kill him and when that got to the Prophet, he said: "I could not sleep overnight owing to anxiety over my uncle I thought the Ansar had killed him." 'Umar said: "Should I approach them?" and the Prophet answered in the affirmative. So 'Umar approached the Ansar and said to them: "Release 'Abbas." They said: "By Allah we shall not release him." 'Umar said: "Even if that is pleasing to the Messenger of Allah?" The Ansar said: "If that pleases him, then you may take him." When 'Umar took him, he said to 'Abbas: "O 'Abbas, accept Islam. By Allah, your acceptance of Islam is more pleasing to me than that of Al-Khattab and that is not so except owing to the fact your acceptance of Islam will

delight the Messenger of Allah, peace and blessings of Allah be upon him. The Messenger of Allah, peace and blessings of Allah be upon him, sought Abu Bakr's advice and he said: "They are your relatives, so release them." He sought 'Umar's advice and he said: "Kill them." Eventually, the Prophet accepted their ransom and Allah revealed: It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. (Soorah Al-Anfal 8:67)

Al-Mujahid and Ath-Thawree said concerning Allah's statement: Were it not a previous ordainment from Allah. (Soorah Al-Anfal 8:68) it means ordainment of forgiveness.

Al-Walibee related that Ibn 'Abbas said: It is recorded in the first Umm Al-Kitab that the booty and ransom of the captives of Badr are permissible for them. This is why Allah says thereafter: So enjoy what you have gotten of booty in war, lawful and good… (Soorah Al-Anfal 8:69)

This has also been related from Abu Hurairah, Ibn Mas'ood, Ibn Jubair, 'Ata', Al-Hasan, Qatadah, AlA'amash and it is also the preferred opinion of Ibn Jareer. This preference for this view is corroborated by what is recorded in the Saheehain from Jabi Ibn 'Abdullah that Allah's Messenger, peace and blessings of Allah be upon him, said:

"I have been given five things which were not given to any amongst the Prophets before me. (They are):
Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
The earth has been made for me (and for my followers) a place for praying and a thing to perform
Tayammum. The booty has been made Halal (lawful) for me (and was not made so for anyone else). I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind."

Al-A'mash related from Abu Saleh that Abu Hurairah narrated that the Prophet said: "War booty was not permitted other than for us." This is why Allah said: So enjoy what you have gotten of booty in war, lawful

and good... (Soorah Al-Anfal 8:69) Thus Allah permitted the consumption of war booties and ransom of war captives.

Abu Dawood had related that Ibn ‘Abbas narrated that Allah’s Messenger, peace and blessings of Allah be upon him, fixed the ransom of the captives of the Battle of Badr at four hundred. That was the least amount of ransom taken from anyone of them. The highest amount taken from one person was four thousand dirham.

Ibn Ishaq related that Ibn ‘Abbas said: “All the while the captives remained in bondage; the Messenger of Allah, peace and blessings of Allah be upon him, would spend the night awake. When he was asked why he could not sleep, he said, ‘I can hear the plaintive moaning of my uncle in captivity.’ When he was unfettered, ‘Abbas became quiet and the Prophet, peace and blessings of Allah be upon him, was able to sleep.

Ibn Ishaq added: He was a wealthy man, so he ransomed himself with one hundred uqiyyah of gold.

I say: The hundred uqiyyah of gold was paid on behalf of himself, his two nephews – ‘Aqeel and Nawfal and his ally, ‘Utbah Ibn ‘Amr, one of the Banu Al-Harith Ibn Fihr as Allah’s Messenger, peace and blessings of Allah be upon him, had ordered when he claimed that he had accepted Islam. The Messenger of Allah, peace and blessings of Allah be upon him, said to him: “We will deal only with what is apparent from you and only Allah knows best the fact of your acceptance of Islam and He will reward you accordingly.” He claimed he had no money with him. The Messenger of Allah, peace and blessings of Allah be upon him, said to him: “Where is the money both you and Umm Fadl buried and you said to him: ‘If I am killed in this journey, this money is meant for Banu Fadl, ‘Abdullah and Qutham’?” He said: “By Allah, I know you are truly a Messenger of Allah for this matter known to no one other than myself and Umm Fadl.” Related by Ibn Ishaq from Ibn Abi Najeeh from ‘Ata’ from Ibn ‘Abbas.

Anas Ibn Malik narrated that: Some Ansari men asked permission from Allah’s Messenger, peace and blessings of Allah be upon him, saying, “Allow us not to take the ransom of our nephew ‘Abbas.” The Prophet replied, “Do not leave a single dirham from it.”

Al-Bukhari related that Anas narrated that some money from Bahrain was brought to the Messenger of Allah, peace and blessings of Allah be upon him. He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Messenger. In the meantime, 'Abbas came to him and said, "O Allah's Messenger! Give me, for I gave the ransom of myself and 'Aqeel." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet said, "No." Then 'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." Then 'Abbas threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet "Will you order someone to help me carry it?" The Prophet said, "No." Then 'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." So, 'Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Messenger, peace and blessings of Allah be upon him, did not get up from there till not a single dirham remained from that money.

The Number of Captives and Those Killed Among the Polytheists in the Battle of Badr

It is popularly known that the number of captives from Badr were seventy and the number of the dead Mushrikeen was also seventy as related by other narrations separate from those related earlier, such as the Hadith of Al-Bara' Ibn 'Azib in Saheeh Al-Bukhari that the Muslims killed seventy and captured seventy.

Al-Baihaqi said that Al-Bara' Ibn 'Azib narrated that: Allah's Messenger, peace and blessings of Allah be upon him, appointed 'Abdullah Ibn Jubair over the archers on the day of the Battle of Badr and seventy of us were felled (i.e. at the Battle of Uhud). Meanwhile, the Prophet and his Companions had recorded 140 of the Mushrikeen as casualty of the Battle of Badr. Seventy were captured and seventy were killed.

I say: The aggregate of the Mushrikeen at the battle was between nine hundred and one thousand. Qatadah was categorical that they were nine

hundred and fifty men and perhaps he took the information from what we have mentioned and Allah knows best. In the Hadith of ‘Umar mentioned earlier, there number was a little more than one thousand. The more authentic of the views is the first one based on what the Prophet said: “The number of the people (enemies) was between nine hundred and one thousand.” As for the number of the Companions on that day, they were about three hundred and ten men.

How the Booty Was Shared

The Companions disagreed on the day of Battle of Badr over the booty taken from the Mushrikeen over what should rightly be theirs. The Companions were broken into three groups after the Mushrikeen fled. A group encircled the Messenger of Allah lest anyone from the Mushrikeen would return to harm him.

Another group pursued the Mushrikeen killing and capturing some of them while the third group went around gathering the spoils of war from different parts of the battle field. Each group claimed to have greater right due to the gravity of their exploits.

Ibn Ishaq related that Abu Umamah Al-Bahili said: I asked Ubadah Ibn Samit about "Al-Anfal" (a chapter of the Qur’an) and he said: “It was revealed concerning us the participants of the Battle of Badr when we disagreed over the booty. When our disagreement became aggravated, Allah took it from us and made it the prerogative of the Messenger of Allah to distribute it among the believers equally.” The meaning of his statement “equally” is that equal portion was given to those who gathered the booty and those who pursued the enemies as well as those who remained under the flags; he did not give preference to anyone who claimed precedence in its portion. This did not, however, nullify the one-fifth so it was disposed of accordingly as some scholars have misconstrued among whom were Abu ‘Ubaidah and others. And Allah knows best. Allah’s Messenger, peace and blessings of Allah be upon him, obtained a sword with a spine as his portion from the spoils of the Battle of Badr.

‘Ubadah Ibn Samit narrated: We went out with the Prophet and I witnessed the Battle of Badr with him. We met the enemy and Allah

routed them. A group chased after the enemy decimating and capturing them and another group fell upon the spoils picking and gathering them while the third group encircled the Messenger of Allah lest the enemy should unexpectedly attack him. This continued till nightfall when the people gathered again. Those who had gathered the spoils claimed sole right to what they had gathered and that no one would else would have any portion in it. Those who chased after the enemy disagreed with them claiming that they had no greater share to the spoils than them for they were the ones who pursued the enemy causing them to abandon the spoils, and they were the ones who routed them. Those who encircled the Messenger of Allah, peace and blessings of Allah be upon him, said: We feared that the enemy would carry out a surprise attack on him (i.e. the Prophet) so we were busy protecting him.

Thus Allah (SWT) revealed: They ask you (O Muhammad) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. (Soorah Al-Anfal 8:1) Thus, Allah’s Messenger, peace and blessings of Allah be upon him, distributed it equally among the Muslims. Whenever the Messenger of Allah invaded an enemy land, he would give out one-fourth of the booty and one-third upon his return and he used to dislike the spoils of war.

Abu Dawood, An-Nasa’i, Ibn Hibban and Al-Hakim have related through different chains that Ibn ‘Abbas narrated: Allah’s Messenger, peace and blessings of Allah be upon him, said on the day of the Battle of Badr, “Whoever does such-and-such, for him will be such-and-such reward.” The young men dashed forth in quest of that while the elderly ones remained close to the flags. When Allah bestowed victory on them, the elderly men said: “We were a support for you. If you had been defeated, you would have returned to us. Do not take this booty alone and we remain (deprived of it).” The young men refused (to give), and said: The Messenger of Allah has given it to us. Then Allah revealed: They ask you (O Muhammad) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. (Soorah Al-Anfal 8:1)

The importance of all that is that the matter of the spoils of war is referred to the ruling of Allah (SWT) and His Messenger based on the overriding benefits of the servants (of Allah) in their livelihood and hereafter. Thus Allah revealed: They ask you (O Muhammad) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. (Soorah Al-Anfal 8:1)

Then he related the events of the Battle of Badr and what transpired till he ended with the words of Allah: And know that whatever of war booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, Al-Masakeen (the poor) and the wayfarer. (Soorah Al-Anfal 8:41)

Clearly, this verse explains the ruling of Allah on the spoils of war, which He attributed to Himself and His Messenger and explained and ruled on it as He deemed.

The Prophet’s Return From Badr to Madinah

It is recorded in the Saheehain that whenever the Messenger of Allah, peace and blessings of Allah be upon him, was victorious in a battle, he would stay at an open field close to the battlefield for three days. The Messenger of Allah, peace and blessings of Allah be upon him, had stayed at the open field of Badr for three days as mentioned earlier. His departure was on Monday night. He rode his camel and stopped by the well of Badr and rebuked those who were hauled into it, as related earlier. Then the Messenger of Allah departed along with the captives and a great amount of spoils from the war. Meanwhile, Allah’s Messenger, peace be upon him, had sent ahead of him two men to carry the news of his victory over those who associate partners with Allah and belie Him. He sent ‘Abdullah Ibn Rawahah to the upper part of Madinah and Zaid Ibn Harithah to the lower part of the city.

Usamah Ibn Zaid related that the Prophet left behind ‘Uthman and Usamah Ibn Zaid to attend to the daughter of the Messenger of Allah. Zaid Ibn Harithah came riding Adba’, the camel of the Messenger of Allah with

news of the victory. Usamah said: I heard the hue and cry, so I came out to see that Zaid had come with the glad tiding and, by Allah, I did not believe it until we saw the captives and Allah's Messenger, peace and blessings of Allah be upon him, gave 'Uthman his portion (of the spoils)."

Ibn Ishaq related: The Messenger of Allah, peace be upon him, returned to his home along with the captives, among whom were 'Uqbah Ibn Abi Mu'ait and Nadra Ibn Al-Harith. He had entrusted the spoils of war to 'Abdullah Ibn Ka'b Ibn 'Amr Ibn 'Awf Ibn Mabdhool Ibn 'Amr Ibn Ghanm Ibn Mazin Ibn AnNajjar.

Then the Messenger of Allah continued his return journey till he passed through the strait of As-Safra'. He descended upon the sand dune known as Siyar Kunayb situated between the strait and the oasis of AnNaziyah by a tree located close by, where he distributed equally the spoils of war, which Allah had bestowed on the Muslims from the disbelievers.

Afterwards, he proceeded until he reached Ar-Raha' where he was met by some Muslims who had gathered to congratulate him, and those who were present with him, for the victory that Allah bestowed on him. Salamah Ibn Salamah Ibn Waqsh, as related to me by 'Asim Ibn 'Umar and Yazeed Ibn Roomaan, said: "Why are you congratulating us? By Allah, we merely confronted decrepit people whom we found like a tethered camel that we slaughtered." The Messenger of Allah, peace and blessings of Allah be upon him, smiled and then said: "O my nephew, they were a multitude."

The Killing of An-Nadr Ibn Al-Harith and 'Uqbah Ibn Abi Mu'ait

Ibn Ishaq related: When the Messenger of Allah, peace be upon him, reached As-Safra' he ordered that An-Nadr Ibn Al-Harith be executed and 'Ali Ibn Abi Talib killed him as related to me by some men of knowledge among the people of Makkah. Thereafter, he proceeded till he was at Irq Uz-Zubyah where he ordered that 'Uqbah Ibn Abi Mu'ait be executed as well.

Ash-Sha'bi related that when the Prophet ordered the execution of 'Uqbah he said: "Would you kill me from all of Quraish?" He replied: "Yes, do

you know what this one had done to me? He came while I was in prostration behind the Maqam (Ibrahim) and he placed his leg on my neck and pressed down on it and I was unable to raise my head till I thought my eyes would be affected. He came at another time with the bowels of a goat and placed it on my head while I was in prostration and Fatimah came to remove it off my head." Ibn Hisham said: Rather, it is reported by Az-Zuhri and other people of knowledge that it was ‘Ali Ibn Abi Talib who killed ‘Uqbah.

I say: These two men more than any others were vehement in their disbelief, obstinacy, transgression, envy, lampooning Islam and its adherents. May Allah curse them both.

The Joy of Najashi at the Event of Badr

Al-Hafiz Al-Baihaqi related from ‘Abdur-Rahmaan Ibn Yazeed Ibn Jabir from ‘Abdur-Rahman, a man from Sana‘ who narrated that one day, An-Najashi sent for Ja‘afar Ibn Abi Talib and his compatriots and they came to meet him in a house while he was wearing a worn-out cloth and sitting on bare sand. Ja‘afar said: We were scared when we saw him in that condition. When he noticed our expression, he said, I want to break to you news that will be pleasing to you. One of my spies has come to me from your land with information that Allah has given victory to His Prophet and has destroyed his enemy and such-and-such persons have been captured and such-and-such persons have been killed. They had met at a valley called Badr which is suffused with Arak as if I can see it now because I used to graze camels on behalf of my master who was a man from Banu Damrah. Ja‘afar asked him: Then why are you sitting on bare sand without any rug and wearing this sort of dress? He said: We found in what Allah has sent down upon ‘Eesa that it is a right upon the slave of Allah to demonstrate gratitude to Allah in humility whenever He granted them a favor. So when Allah granted me the favor of the victory of His Prophet, I am presenting to Him this humility as gratitude."

The News of the Casualties of Badr Reaches Their Families in Makkah

Ibn Ishaq related: The first person to reach Makkah with the news of the casualty of Badr was AlHaithuman Ibn ‘Abdullah Al-Khuza‘i. They asked him: “What course of event did you leave behind?” He replied: “ ‘Utbah Ibn Rabee‘ah was killed and so were Shaibah Ibn Rabee‘ah, Abul-Hakam Ibn Hisham, Umayyah Ibn Khalaf, Zam‘ah Ibn Al-Aswad, Nabeeh and Munabbih, and Abul-Bakhatari Ibn Hisham.” When he continued to enumerate the fate of the noblemen of Quraish, Safwan Ibn Umayyah said: “I cannot fathom this, so ask him on my behalf.” They said: “What has Safwan Ibn Umayyah done?” He said: “There he is sitting in the hijr. By Allah, I saw his father and brother when they were killed.”

Moosa Ibn ‘Uqbah said that when the news reached the people of Makkah, after verifying it, the women tore their hair in grief and there were lots of wailing.

Ibn Ishaq added: Yahya Ibn ‘Abbad narrated to me from his father who said, they mourned their dead from the battle and some of them said: “Stop mourning, so that Muhammad may not rejoice at your misfortune when the news of your mourning reaches him, and do not hasten to seek the return of your captives until they become amenable so that Muhammad may not become too strict in ransom.”

I say: This is a complete punishment from Allah for them, because they abandoned the mourning of their dead, even though weeping over the dead is something that dispels grief from the heart.

Ibn Ishaq related that Al-Aswad Ibn Al-Muttalib lost three of his children, Zam‘ah, ‘Aqeel and Al-Harith. He desired to cry over the loss of his children. While he was still in grief, he heard a shriek in the middle of the night and he said to a boy of his, as he had lost his sight: “Check if what we desire has been permitted. Has the Quraish decided to weep over their dead? So that I may also weep over Hakeemah (i.e. his son Zam‘ah) for my inside has been incinerated with grief.” When the slave boy returned, he informed him that it was just a woman crying over her lost camel.

The Sending of Emissaries by the Quraish so as to Ransom their Prisoners

Ibn Ishaq related that among the captives was Abu Wada‘ah Ibn Dubairah As-Sahmi, so the Messenger of Allah, peace and blessings of Allah be upon him, said: “He has a son back in Makkah who is a shrewd and rich trader and it seems he will soon come to ransom his father.”

When the Quraish said to not hasten in getting your captives ransomed so that Muhammad and his Companions do not become extreme in regards to their asking amount, Al-Muttalib Ibn Abi Wada‘ah, the one about whom the Messenger of Allah. peace be upon him, said: “You are correct, do not be in haste,” snuck out at night and headed for Madinah. When he got there, he ransomed his father with four thousand dirham and took him away.

I say: This was the first prisoner of the Battle of Badr to be ransomed. Afterwards, the Quraish sent emissaries seeking to ransom their prisoners. Makraz Ibn Hafs Ibn Al-Akhyaf also arrived to pay the ransom of Suhail Ibn ‘Amr.

Ibn Ishaq related that ‘Umar Ibn Al-Khattab said to Allah’s Messenger, peace be upon him: “Allow me to pluck out the front teeth of Suhail Ibn ‘Amr to let his tongue stick out so that he will never again be able to speak against you in public.” Allah’s Messenger replied: “No, I shall not torture him so that Allah may not also torture me even though I am a Prophet.”

I say: This Hadith is mursal; rather, it is mu’dal.

Ibn Ishaq related: It has reached me that Allah’s Messenger, peace and blessings of Allah be upon him, said to ‘Umar concerning his request to punish Suhail severely: “Perhaps he will stand in a position for which you will not censure him.”

I say: This is in reference to his standing in Makkah when the Messenger of Allah, peace and blessings of Allah be upon him, died and some Arabs apostatized and hypocrisy reared its head in Madinah and other places.

Suhail rose in Makkah to address the people and strengthen them upon the deen of Al-Haneef (Islam) as shall be elaborated on later.

Ibn Ishaq said: ‘Abdullah Ibn Abi Bakr narrated: It was said to Abu Sufyan, “Ransom ‘Amr, your son.” He replied, “Should I add my wealth to my blood? They killed Hanzalah and will I pay ransom for ‘Amr? Leave him in their hands, let them do as they like with him.” While his son was still in captivity in Madinah, Sa‘d Ibn An-Nu‘man Ibn Ukal, the brother of Banu ‘Amr Ibn ‘Awf and one of the Banu Mu‘awiyyah went out with the intention of performing ‘Umrah (in Makkah). He was an old Muslim man who used to tend his livestock by the Baqee‘. So he departed from there for ‘Umrah without any fear of what might be done to him. He did not entertain the thought of being detained in Makkah. He had merely come for ‘Umrah, and the Quraish had previously given their words that they will not intercept anyone who comes to them with the intention of Hajj or ‘Umrah. However, while in Makkah, Abu Sufyan Ibn Harb transgressed against him, and detained him in retaliation for his son, ‘Amr.

Banu ‘Amr Ibn ‘Awf went to inform Allah’s Messenger, peace and blessings of Allah be upon him, of the incident and they requested him to hand over ‘Amr Ibn Abi Sufyan so as to exchange him with their own compatriot. The Prophet acceded to their request and they sent ‘Amr to Abu Sufyan and he also freed Sa‘d.

Ibn Ishaq related that ‘A’ishah said that when the Quraish sent emissaries to ransom their prisoners, Zainab sent money to ransom her husband, Abul-‘As. The money included a necklace which Khadeejah (her mother) had given her on the occasion of her marriage. When the Messenger of Allah, peace and blessings of Allah be upon him, saw the necklace, he became emotional and said (to his Companions): “If you wish to free her prisoner and return her money, then do so.” The Companions accepted this and did as the Messenger of Allah wished.

Ibn Ishaq also related: Abu Azzah 'Amr Ibn ‘Abdullah Ibn ‘Uthman Ibn Uhaib Ibn Hudhafah Ibn Jamuh (one of the prisoners) was a poor man with daughters to care for; so he said: O Messenger of Allah, you are aware of my condition with regard to wealth. I am a needy person with families to care for, so please be kind to me.” Allah’s Messenger showed

mercy to him and he took a covenant from him to never aid anyone against him. Abu Azzah said in praise of Allah's Messenger, peace and blessings of Allah be upon him:

Who will inform Muhammad on my behalf

That you are indeed truthful and a noble holder

And that you are one who invites to the truth and guidance

You have a witness from Allah, the Almighty

You were built among us like a residence

Having many levels whose climbing is easy

Whoever you wage war against is unfortunate

And whoever you make peace with is fortunate

When I remember Badr and its people

My portion of sorrow and omission come back

I say: This Abu 'Azzah would later annul the covenant he had with Allah's Messenger, peace and blessings of Allah be upon him. The Mushrikeen played on his intelligence and he returned to them. On the day of the Battle of Uhud, he was again captured. He once more begged the Messenger of Allah for clemency and the Prophet said: "I will not let you go, for you will turn your cheek and say that you fooled Muhammad twice." He then ordered that he be executed, which was carried out as shall be related in the story of the Battle of Uhud. It is also said that it is on this occasion that the Messenger of Allah, peace be upon him, said: "A Muslim is not stung twice from the same hole." These kinds of words are not heard elsewhere except from him.

Ibn Ishaq related that 'Urwah Ibn Az-Zubair related that 'Umair Ibn Wahb Al-Jumahi sat with Safwan Ibn Umayyah in the hijr shortly after the debacle of Badr. 'Umair Ibn Wahb was one of the vilest of Quraish and

one of those who used to hurt the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions. They used to experience trouble from him while in Makkah. However, his son, Wahb Ibn ‘Umair was among the prisoners of Badr. Ibn Hisham added: the one who captured him was Rifa‘ah Ibn Rafi‘ from the Banu Zuraiq.

Ibn Ishaq related that Muhammad Ibn Ja‘afar narrated to me from ‘Urwah (that ‘Umair Ibn Wahb and Safwan) recounted the people thrown into the pit and other casualties of theirs, so Safwan said: “By Allah, there will not be any value in living after them.” ‘Umair concurred saying: “You are correct, by Allah, were it not for the repayment of the loan of ‘Ali, which I am incapable of repaying and my family for which I have some fears after I am gone, I would ride to Muhammad till I am able to kill him because my son is in his captivity.” Safwan Ibn Umayyah seized that opportunity and said to him: “I take responsibility for the repayment of your loan and I shall merge your family with mine in their care, no harm will come to them.” ‘Umair said: “Then keep this matter between both of us.” He replied: “I shall do that.” Then ‘Umair called for his sword, sharpened it and laced it with poison. Thereafter, he proceeded till he arrived in Madinah.

Meanwhile, ‘Umar was in the midst of a group of Muslims discussing the event of Badr and recollecting how Allah had ennobled them with it and what they had seen in their enemies. Just then, ‘Umar saw ‘Umair Ibn Wahb as he perched by the entrance of the mosque with a drawn sword and said: “This is the dog, enemy of Allah, ‘Umair Ibn Wahb. Nothing has brought him here except an evil intent. He is the same person who sowed discord among us and gave the estimate of our strength to the enemies on the day of Badr.” Then he went in to inform the Messenger of Allah. “O Prophet of Allah,” he said, “ ‘Umair Ibn Wahb, the enemy of Allah, has come with a drawn sword.” The Prophet said: “Let him in.” ‘Umar went back, wrapped the strap of his sword to his neck, and he said to those present among the Ansar: “All of you go in and sit with the Prophet and protect him against this filth for he is not to be trusted.” ‘Umar led him in to meet the Messenger of Allah. When he saw how ‘Umar had wound the strap of his sword round ‘Umair’s neck, he said: “Release him, ‘Umar. Come closer, ‘Umair.” He moved close to the Prophet and said: “Good morning,” which was a greeting of the time of Jahiliyyah. The

Messenger of Allah, peace be upon him, said: “Allah has ennobled us with a better form of greeting than yours. ‘Umair, the greeting of peace will be the greeting of the inmates of Paradise.” Then the Prophet asked: “What has brought you, ‘Umair?” He replied: “I have come regarding this prisoner that you have with you to seek your benevolence on his matter.” “Then what about the sword on your neck?” the Messenger of Allah poked further. ‘Umair said: “Cursed be the swords, has they benefited (us) in any way?” “Tell me the truth, what has brought you?” the Messenger of Allah, peace and blessings of Allah be upon him, insisted. Again, ‘Umair maintained: “Nothing has brought me other than what I had told you.” Finally, the Messenger of Allah, peace and blessings of Allah be upon him, said: “No, rather, you sat in the hijr with Safwan Ibn Umayyah and you both lamented your loss and remembering the Quraishi inmates of the pit (of Badr) and then you said: ‘Had it not been for my debt and my family I would have proceeded to kill Muhammad, and Safwan offered to repay your debt and take care of your family upon the promise of killing me and Allah put a wedge between you and your goal.”

Obviously flabbergasted, ‘Umair said: “I bear witness that truly you are a Messenger of Allah. We used to belie what you used to bring from the Divine information and revelation. As for this issue, no other person had witnessed it except me and Safwan. By Allah, I know no one has brought this information to you except Allah. So I thank Allah Who has guided me to Islam and made me tread this course.” Then he bore the witness of Truth (i.e. he accepted Islam).

The Messenger of Allah, peace and blessings of Allah be upon him, said: “Teach your brother his religion. Teach him the Qur’an and release his prisoner to him.” The Companions did as the Prophet ordered. Thereafter, he said: “O Allah’s Messenger, I used to make strenuous efforts to extinguish the Light of Allah and to persecute those who were upon the religion of Allah. I wish you would permit me to go back to Makkah so that I may invite them to Allah and His Messenger as well as to Islam. Perhaps Allah will guide them or, at least, they may also persecute me the way I used to persecute your Companions over their religion.” The Messenger of Allah, peace and blessings of Allah be upon him, permitted him and he went back to Makkah.

Meanwhile, after ‘Umair had left for Madinah, Safwan would tell the people: “I give you glad tidings of an impending incident that will make you forget the debacle of Badr. Safwan kept asking every rider arriving in Makkah for information about ‘Umair until a rider came and informed him that ‘Umair had accepted Islam. He swore never to speak with ‘Umair again and to have anything to do with him again.

Ibn Ishaq continued: When ‘Umair arrived in Makkah, he began calling people to Islam and many people accepted Islam at his hands. ‘Umair Ibn Wahb or Al-Haarith Ibn Hisham was the one who saw the enemy of Allah, Iblees, when he turned on his heels on the day of Badr saying: “ I have nothing to do with you. I see what you do not.” On that day, Iblees took the form of Suraqah Ibn Malik Ibn Ju‘shum.

Then Ibn Ishaq began to mention the names of the Muslims who were martyred in the Battle of Badr. First, he enumerated the names of those who witnessed it among the emigrants followed by those of the Ansar from the Aws and the Khazraj. Finally, Ibn Ishaq said: The aggregate of those who witnessed the Battle of Badr among the emigrant Muslims and the Ansar as well as those who were rewarded and given a share in the booty numbered three hundred and fourteen men. Eighty-three were from the Emigrants, sixty-one from the Aws and one hundred and seventy men from the Khazraj. Al-Bukhari has also enumerated them in his Saheeh in alphabetical order after the names of Allah’s Messenger, Abu Bakr, ‘Umar, ‘Uthman and ‘Ali. May Allah be pleased with them all.

The Excellence of Those Who Participated in the Battle of Badr

Al-Bukhari related from Humayd that he heard Anas say: Harithah was killed in the Battle of Badr, so his mother came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: “O Allah’s Messenger! Inform me about Harithah. If he is in Paradise, I shall remain patient, but if it is not so, then you shall see what I do (i.e. of wailing)?” Allah’s Messenger said to her: “Woe to you! Have you lost your senses? Do you think Paradise is only one (level)? It has many wonderful gardens and your son is in the (most superior) garden of Paradise, Al-Firdaus.”

Al-Bukhari and Muslim both related from ‘Ali Ibn Abi Talib the story of Hatib Ibn Abi Balta’ah and his sending of a letter to the people of Makkah in the year of the conquest. ‘Umar sought the permission of the Messenger of Allah to behead him for he had betrayed Allah, His Messenger and the Believers. In response, the Messenger of Allah, peace and blessings of Allah be upon him, said: “He participated in the Battle of Badr and who knows, perhaps Allah has already looked at the Badr warriors and said, ‘Do whatever you like, for I have forgiven you’.” ‘Umar’s eyes welled with tears and he said: “Allah and His Messenger know best.”

Imam Muslim related that Jabir narrated that a slave of Hatib came to the Messenger of Allah, peace be upon him, complaining against him, then he said: “O Messenger of Allah, Hatib will definitely enter the Fire.” Whereupon the Messenger of Allah, peace and blessings of Allah be upon him, said: “You have lied, he will never enter it for he participated in the Battle of Badr and Al-Hudaibiyyah.”

Imam Ahmad related from Abu Hurairah that the Prophet said: “Allah looked at the warriors of Badr and said, ‘Do whatever you like, for I have forgiven you’.” Abu Dawood has also related it from Ahmad Ibn Sinan and Moosa Ibn Ismael, both of whom related it from Yazeed Ibn Haaroon.

Al-Bukhari related that Mu‘adh Ibn Rifa‘ah Ibn Rafi‘ Az-Zuraqi narrated that his father, who was one of those who witnessed the Battle of Badr, said: “Jibraeel came to the Messenger of Allah, peace and blessings of Allah be upon him, and said, “How do you look upon the warriors of Badr among yourselves?” The Messenger of Allah, peace and blessings of Allah be upon him, said, “As the best of the Muslims,” or said a similar statement. On that, Jibraeel said, “And so are the angels who participated in Badr.” Al-Bukhari reported it exclusively.

The Arrival of Zainab, the Daughter of Allah’s Messenger, from Makkah to Madinah, a Month After Badr

After Abul-‘As was freed, he returned to Makkah. Allah’s Messenger, peace and blessing of Allah be upon him, sent Zaid Ibn Harithah and commanded both of them to remain in Ya’jaj till Zainab would pass by

them and then accompany her back to me in Madinah. Both of them went as commanded and this incident occurred a month or thereabout after the Battle of Badr. When Al-‘As arrived in Makkah, he ordered her to join her father (in Madinah) and she left after a short while.

Al-Baihaqi has related in Ad-Dala’il from ‘A’ishah who narrated the story of her departure and how they brought her back and the delivery of her pregnancy and how Allah’s Messenger, peace and blessings of Allah be upon him, had sent Zaid Ibn Harithah with his ring. He gave the ring to Zainab and when she saw it, she immediately recognized her father’s ring, she asked: “Who gave you this?” Zaid replied, “A man at the outskirt of Makkah.” Zainab left by night and she rode behind him till they arrived in Madinah. ‘A’ishah added: The Messenger of Allah, peace be upon him, used to say: “She is the most beloved to me of my daughters who was persecuted because of me.” When this narration reached ‘Ali Ibn Al-Husain Ibn Zainul-‘Abideen, he came to ‘Urwah and said: “What is this report reaching me that you are detracting from the worth of Fatimah?” ‘Urwah replied: “By Allah, I will not detract from the right belonging to Fatimah, for all that is between the East and the West. After this, I shall never narrate it again.”

Ibn Ishaq related that Abul-‘As remained in Makkah upon his disbelief and Zainab remained with her father in Madinah till just before the Conquest of Makkah, when Abul-‘As departed on a trade mission to Syria on behalf of the Quraish. On his way back, he was intercepted by a Muslim raider and they took his merchandise but he managed to escape.

At night, he came to Zainab, his wife, to seek her protection and the return of his merchandise. In the early morning, when the Messenger of Allah, peace and blessings of Allah be upon him, began to lead the people in the Subh prayer, Zainab shouted from the Suffah of the women: “O people, I have given Al-‘As Ibn Ar-Rabee‘ protection.” When the Messenger of Allah, peace and blessings of Allah be upon him, concluded the Salat, he turned to face the people and said: “Did you hear what I heard?” They replied in the affirmation and he added: “By the One in Whose Hands is the soul of Muhammad, I had known nothing about the matter before hearing what you have heard. The Muslims can protect whoever is lower than them.” Then the Messenger of Allah came to his daughter, Zainab,

and said: “Make his stay comfortable but do not let him touch you for you are not lawful for him.” Then Allah’s Messenger, peace and blessings of Allah be upon him, goaded the Companions to return his merchandise to him and they did so without anything missing from it. Abul-‘As took his merchandise and headed for Makkah. On his arrival, he returned the merchandise to their owners and then said: “Does anyone still have anything with me which he has not collected?” They said: “No, may Allah reward you. We have found you to be faithful and noble.” Then he said: “However, I bear witness that none deserves to be worshipped (in truth) but Allah and that Muhammad is His slave and Messenger. By Allah, nothing had prevented me from accepting Islam except that I feared that you might think that I wanted to usurp your wealth. When Allah has returned them to you and I am through with the trade mission, I have accepted Islam.” Then he departed till he came back to Allah’s Messenger, peace and blessing of Allah be upon him.

Ibn Ishaq said that Dawood Ibn Al-Husain narrated to me from ‘Ikrimah from Ibn ‘Abbas who said: “The Messenger of Allah restored Zainab to him upon the first marriage contract and he did not say anything.” This Hadith has been related by Imam Ahmad, Abu Dawood, At-Tirmidhi and Ibn Majah from the Hadith of Muhammad Ibn Ishaq.

The Battle of Banu Sulaim in the 2nd Year of Hijrah

Ibn Ishaq related: The Messenger of Allah’s conclusion of the Battle of Badr was at the close of the month of Ramadan or in Shawwal. When he returned to Madinah, he did not spend seven nights before he again led another military contingent against Banu Sulaim. Ibn Hisham said: He appointed Siba’ Ibn ‘Urfutah Al-Ghifari or Ibn Umm Maktoom, the blind, to govern Madinah. Ibn Ishaq said that when they reached one of their watering holes named Al-Kudr, they encamped there for three nights and then returned to Madinah without any confrontation. The Messenger of Allah remained in Madinah for the remainder of the months of Shawwal and Dhul-Qa‘dah during which most of the remaining Quraish prisoners of war were ransomed.

The Invasion of As-Saweeq in Dhul-Hijjah

Ibn Ishaq related from ‘Abdullah Ibn Ka‘b Ibn Malik, and he was one of the most knowledgeable of the Ansar, that when the Quraish returned to Makkah after being vanquished at Badr, Abu Sufyan vowed never to take a bath from sexual defilement until he attacked Muhammad. He led a Calvary of two hundred men from the Quraish to carry out his pledge.

When the Messenger of Allah, peace and blessings of Allah be upon him, got wind of his movement, he set out after them and he appointed Abu Lubabah Basheer Ibn ‘Abdul-Mundhir in charge of Madinah. The Quraish riders fled from the approaching Muslim, abandoning many of their provisions in order to make the movement of their retreat light. The Muslims took these (abandoned provisions) for themselves. Much of their abandoned food was Saweeq so the military operation was nicknamed “The Invasion of Saweeq.” The Companions asked the Prophet: “O Messenger of Allah, do you think that this will be counted as an invasion for us?” “Yes,” he answered.

Ali’s Consummates His Marriage With Fatimah, the Daughter of Allah’s Messenger

That occurred after the Battle of Badr in the second year of Hijrah based on what is related by both Bukhari and Muslim from ‘Ali Ibn Abi Talib, who said that: “There fell to my lot a she-camel out of the spoils of war on the day of Badr and Allah’s Messenger, peace and blessings of Allah be upon him, gave me (another) she-camel on that day out of the Khumus (one-fifth reserved for Allah and His Messenger). When I made up my mind to consummate my marriage with Fatimah, the daughter of Allah’s Messenger, peace and blessings of Allah be upon him, I prevailed upon a goldsmith of the tribe of Qainuqa’ to go along with me so that we might bring Idhkhir, wishing to sell that to the goldsmiths so that I could arrange my wedding feast. While I was arranging the equipments, i.e. litters, sacks and ropes, my two she-camels were sitting down at the side of the apartment of a person of the Ansar. I collected (the different articles) and found to my surprise that their humps had been chopped off and their haunches had been cut off and their livers had been taken out. I could not help weeping when I saw that plight of theirs. I said: “Who has done that?”

They said: Hamzah Ibn ‘Abdul-Muttalib has done this and he is in this house in a drinking bout in the company of some of the Ansar with a singing girl before him and his companions. She said in her song: “O Hamzah, get up and attack these plumpy she-camels.”

Thereupon, Hamzah stood up with a sword (in his hand) and cut off their humps and ripped their haunches and tore out their livers. ‘Ali said: I went away until I came to Allah’s Messenger, peace and blessings of Allah be upon him, and with him was Zaid Ibn Harithah. Allah’s Messenger recognized from my face that something had happened, so Allah’s Messenger, peace and blessings of Allah be upon him, asked: “What has happened to you?” I said: “Messenger of Allah, by Allah, I have never seen (such an unfortunate day) as this day. Hamzah has committed aggression against my she-camels, and has cut off their humps and ripped their haunches, and he is in a house in the company of some drunkards.” (Hearing this) Allah’s Messenger, peace and blessings of Allah be upon him, sent for his mantle and, putting it on proceeded, and I and Zaid Ibn Harithah followed him, until he came to the door (of the house) in which there was Hamzah. He (the Prophet) sought permission which they granted him and they were all drunk. Allah’s Messenger, peace and blessings of Allah be upon him, began to reprimand Hamzah for what he had done. Hamzah’s eyes were red. He cast a glance at Allah’s Messenger and then looked toward his knees and then lifted his eyes and cast a glance at his waist and then lifted his eyes and saw his face. And then Hamzah said: "Are you anything but the slaves of my father?" Allah’s Messenger, peace be upon him, came to know that he was intoxicated, and he turned back and came out; we also came out along with him.” This is the version of Al-Bukhari in the Book of Military Expedition.

Abu Dawood also related that Ibn ‘Abbas said that when ‘Ali married Fatimah, may Allah be pleased with both, Allah’s Messenger, peace and blessings of Allah be upon him, said: “Give her something.” ‘Ali said: “I do not have anything with me.” The Prophet said: “Where is the shield?”

The Aggregate Events that Occurred in the 2nd Year of Hijrah

We earlier related the story of the Prophet's marriage to 'A'ishah, the Mother of the Believers. We also mentioned what had transpired in various notable military expeditions. It also included the death of several notable Muslims and disbelievers within the same period. Among those who died included the martyrs of Badr. They were fourteen, from both the Muhajiroon and the Ansar, whose names we have mentioned earlier. It also included chiefs of the polytheists of Quraish. They were seventy men according to the popular view; and right after the Battle of Badr, Abu Lahab Abdul-'Uzza Ibn 'Abdul-Muttalib also died, may Allah's curse be upon him, as mentioned earlier as well.

Zaid Ibn Harithah and 'Abdullah Ibn Rawaahah gave the good news to the Believers in Madinah that Allah defeated the Mushrikeen and gave victory to the Muslims. [When the Muslims returned] they found that Ruqayyah, the daughter of Allah's Messenger, had died and had been buried. Her husband, 'Uthman had stayed behind to look after her upon the orders of the Prophet. This is why he was given a portion from the booty of Badr and his reward also lies with Allah on the Day of Judgment. Thereafter, the Messenger of Allah, peace and blessings of Allah be upon him, gave him Umm Kulthoom, the daughter of Allah's Messenger, for marriage. This is why 'Uthman was referred to as Dhum-Noorain (the possessor of two lights). It is also said that no one married two daughters of the Prophet, one after the other, except him. May Allah be pleased with him.

In the same period, the direction of the Qiblah was changed, as mentioned earlier; the prayer of a resident person was also increased. In the same period, Zakatul-Fitr (charity given at the end of Ramadan fast) was also made obligatory. It also witnessed the subjugation of the polytheists of Madinah as well as the Jews who also lived in Madinah from Banu Qainuqa', Banu Nadeer, Banu Quraizah and the Jews of Banu Harithah. Many of the polytheists and Jews openly declared Islam but in reality they were hypocrites. Some of them remained upon their disbelief and some of them became thoroughly confused and so they dilly-dallied. They were neither here nor there and as Allah described them in the Qur'an: "(They

are) swaying between this and that, belonging neither to these nor to those who also accepted Islam."

The 3rd Year of Hijrah

The invasion of Najd occurred in the beginning of the third year of Hijrah. The invasion is also known as Dhu Amarr. Ibn Ishaq said that when the Messenger of Allah, peace and blessings of Allah be upon him, returned from the invasion of As-Saweeq, he remained in Madinah for the remainder of Dhul-Hijjah or close to it. Then he carried out the invasion of Najd against Ghatafan, it was also known as the Battle of Dhu Amarr. Ibn Hisham added: He appointed over Madinah in his place, 'Uthman Ibn 'Affaan. Ibn Ishaq continued: Spending nearly the entire month of Safar in Najd, the Messenger of Allah, peace and blessings of Allah be upon him, returned to Madinah without any fighting.

The Arabs escaped from him into the mountain peaks. The Muslims marched till they reached a watering hole called Dhu Amarr and they encamped there. There was a heavy downpour and the cloth of Allah's Messenger was drenched so he rested under a tree and spread his cloth in order to dry it. All of these happened within the purview of the Mushrikeen and they became engrossed in their affairs. Finally, the Mushrikoon sent a brave man called Ghawrath Ibn Al-Harith or Du'thoor Ibn Al-Harith and they gave him a clear instruction: "Allah will enable you to kill Muhammad." So the man set off on his mission. He stood over the Messenger of Allah with a drawn sword and said: "O Muhammad, who will save you from me today?" "Allah," the Messenger of Allah, peace and blessings of Allah be upon him, said calmly. Jibraeel struck the chest of the man and the sword fell off his hand and the Messenger of Allah, peace and blessings of Allah be upon him, took it and said to him: "Who will save you from me?" and the man said: "No one but I bear witness that none deserves to be worshipped but Allah and that Muhammad is the Messenger of Allah."

By Allah, no host can ever overcome him. Then the Messenger of Allah, peace and blessings of Allah be upon him, returned his sword to him. When the man returned to his people, they inquired of him: "Woe be to you, what happened to you?" He said: "I saw a tall man who hit me on the

chest and I fell flat on my back and I knew it was an angel and I bore witness that Muhammad is a Messenger of Allah and, by Allah, no host can ever overcome him.” He kept inviting his people to Islam. It is concerning this that Allah revealed: O you who believe! Remember the Favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let Believers put their trust. (Soorah Al-Ma'idah 5:11)

The Trial of the Jews of Banu Qainuqa’ from the People of Madinah

They were the subject of the statement of Allah: They are like their immediate predecessors (the Jews of Bani Qainuqa’, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment. (Soorah Al-Hashr 59:15)

Ibn Ishaq said that the narration concerning them is that Allah’s Messenger, peace be upon him, requested them to gather in their marketplace and he addressed them saying: “O company of Jews, be careful of the kind of tragedy that befell the Quraish, accept Islam for you have come to know that I am a Prophet that has been sent. You have found that recorded in your Scripture and a promise from Allah to you.” They replied: “O Muhammad, do you assume that we are your people? Do not be deceived by the fact that you fought with a group who lack the knowledge of military tactics and you scored an opportunity. If you fight us then you will know what sort of people we are (in military capability).”

Ibn ‘Abbas related: The following Verses of the Qur’an were revealed concerning no other people but them: Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place to rest.” There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr)... i.e. between the warriors of Badr among the Companions of the Messenger of Allah and the Quraish. ...One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He

pleases. Verily, in this is a lesson for those who understand. (Soorah Aal 'Imran 3:12, 13)

Abu 'Awn narrated that the case of the Banu Qainuqa' came to a head when an Arab woman went with her jewelry to the market of the Banu Qainuqa'. She sat down in the goldsmith's shop. A group of Jews who had gathered around her kept pressurizing her to uncover her face to which she objected. The goldsmith, unknown to her pinned the hem of her cloth to her back. When she got up, her body became exposed and the Jews started laughing at her. The woman cried out and a man from the Muslims pounced upon the Jewish goldsmith and killed him. The Jews also fell upon him and killed him in return. The spark ignited into a war between the Muslims and the Banu Qainuqa'. "

Ibn Ishaq related that 'Asim Ibn 'Umar Ibn Qatadah said: The Messenger of Allah, peace and blessings of Allah be upon him, sieged them till they were forced to surrender and accept his judgment. Then 'Abdullah Ibn Ubayy Ibn Salool rose and said: "O Muhammad, be kind to my clients." Banu Qainuqa' were allies of the Khazraj. The Prophet did not reply immediately and 'Abdullah repeated his demand: "O Muhammad, be kind to my clients." The Prophet turned away from him but he held onto the armor of the Prophet known as Dhatul-Fudool.

The Messenger of Allah's color changed and he said: "Let me go!" He became so angry that the bystanders saw his face darkened. Then he said: "Woe to you, let me go!" But 'Abdullah Ibn Ubayy said: "No, I shall not let you go till you show kindness to my clients. Four hundred without armor and three hundred with armor. They have protected me from all and sundry. Now you are going to slaughter them in one morning? By Allah, I am a man who is afraid of the consequences." Then the Messenger of Allah, peace and blessings of Allah be upon him, said to him: "They are yours."

Ibn Hisham added that Allah's Messenger appointed Abu Lubababh Basheer Ibn 'Abdul-Mundhir in charge of the blockade which lasted for fifteen nights. Ibn Ishaq related that 'Ubadah Ibn Samit said, when the Messenger of Allah went to war with Banu Qainuqa', 'Abdullah Ibn Ubayy became obstinate in defending them, 'Ubadah Ibn Samit, who was

from Banu 'Awf, who had alliances with them just like 'Abdullah Ibn Ubayy, went up to Allah's Messenger and repudiated their alliances and clientele with them in preference for Allah and His Messenger. He said: "I ally myself to Allah, His Messenger, the Believers and I free myself from the alliance with these disbelievers and their clientele." It is concerning him and 'Abdullah Ibn Ubayy that Allah revealed the Verses in Soorah Al-Ma'idah:

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another (Soorah Al-Ma'idah 5:51) till the Verse, (And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us. (Soorah Al-Ma'idah 5:52) i.e. 'Abdullah Ibn Ubayy up to the statement, And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious. (Soorah Al-Ma'idah 5:56) i.e. 'Ubadah Ibn As-Samit. We had discussed this in the Tafseer.

The Expedition of Zaid Ibn Harithah to Capture the Quraishi Caravan Led by Abu Sufyan

Yoonus related from Bukair from Ibn Ishaq that this incident occurred ten months after the Battle of Badr. The Quraish were afraid to pursue their usual trade route to Syria so they took the road to Iraq. Some of the merchants went out, including Abu Sufyan, carrying a large amount of silver which constitutes most of their trade. They appointed Furat Ibn Hayyan from Banu Bakr Ibn Wa'il as a guide along that route. At once the Messenger of Allah, peace and blessings of Allah be upon him, sent Zaid who intercepted them by the watering place of Najd called "Al-Qaradah" and captured the caravan with its good but the men fled. He brought the booty to the Messenger of Allah.

The Killing of Ka'b Ibn Al-Ashraf, the Jew

Allah's Messenger, peace and blessings of Allah be upon him, said, "Who is willing to kill Ka'b Ibn AlAshraf, who has hurt Allah and His Messenger?" Thereupon Muhammad Ibn Maslamah got up saying, "O

Allah’s Messenger! Would you like that I kill him?” The Prophet said, “Yes,” Muhammad Ibn Maslamah said, “Then allow me to say a (false) thing (i.e. to deceive Ka‘b). “The Prophet said, “You may say it.” Then Muhammad Ibn Maslamah went to Ka‘b and said, “That man (i.e. Muhammad) demands Sadaqah (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you.” On that, Ka‘b said, “By Allah, you will get tired of him!” Muhammad Ibn Maslamah said, “Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food.” (There are some differences among the narrators whether he requested for a camel load or two.) Ka‘b said, “Yes, (I will lend you), but you should mortgage something to me.” Muhammad Ibn Maslamah and his companion said, “What do you want?” Ka‘b replied, “Mortgage your women to me.” They said, “How can we mortgage our women to you and you are the most handsome of the ‘Arabs?” Ka‘b said, “Then, mortgage your sons to me.” They said, “How can we mortgage our sons to you? Later they would be abused by the people’s saying that so-andso has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you.” Muhammad Ibn Maslamah and his companion promised Ka‘b that Muhammad would return to him. He came to Ka‘b at night along with Ka‘b’s foster brother, Abu Na’ilah. Ka‘b invited them to come into his fort, and then he went down to them. His wife asked him, “Where are you going at this time?” Ka‘b replied, “None but Muhammad Ibn Maslamah and my (foster) brother Abu Na’ilah have come.” His wife said, “I hear a voice as if blood is dripping from him.” Ka‘b said, “They are none but my brother Muhammad Ibn Maslamah and my foster brother Abu Na'ilah. A generous man should respond to a call at night even if invited to be killed.” Muhammad Ibn Maslamah went with two men. (Some narrators mention the men as Abu Abs Ibn Bin Jabr, Al-Harith Ibn Aws and Abbad Ibn Bishr). So Muhammad Ibn Maslamah went in together with two men, and said to them, “When Ka‘b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head.” Ka‘b Ibn Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad Ibn Maslamah said. “I have never smelt a better scent than this. Ka‘b replied. “I have got the best Arab women who know how to use the high class of perfume.” Muhammad Ibn Maslamah requested Ka‘b “Will you allow me to smell your head?” Ka‘b

said, “Yes.” Muhammad smelt it and made his companions smell it as well. Then he requested Ka‘b again, “Will you let me (smell your head)?” Ka‘b said, “Yes.” When Muhammad got a strong hold of him, he said (to his companions), “Get at him!” So they killed him and went to the Prophet and informed him.

The Battle of Uhud in Shawwal, the 3rd Year of Hijrah

The author relates to us that the reason why Uhud was so named is because of the solitude of its mountain. In the Saheeh, it is reported that Allah’s Messenger, peace and blessings of Allah be upon him, said: “Uhud is a mountain that loves us and we love it.” Its meaning is that its inhabitants love us and we also love them. It is also said that it is owing to the fact that it gives one the impression of the proximity of his family upon return from his journey just as the beloved would do. It is also said that literally, it is similar to Allah’s statement: And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. (Soorah Al-Baqarah 2:74)

This battle occurred in the Shawwal of the 3rd year of Hijrah. Malik said: Its occurrence was in the first few days of the month based on the most popular view. It is concerning this battle that Allah says: And (remember) when you (Muhammad) left your household in the morning to post the Believers at their stations for the Battle (of Uhud). And Allah is All-Hearer, All-Knower. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the Believers put their trust. And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained] that you may be grateful. (Remember) when you (Muhammad) said to the Believers, “Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?” “Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks

(of distinction); (Soorah Aal ‘Imran 3:121-125) and the Verses following them up to the Verse:

Allah (SWT) will not leave the Believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward (Soorah Aal ‘Imran 3:179)

When the Quraish polytheists were defeated in the battle and their vanquished soldiers returned to Makkah, Abu Sufyan had also returned with his caravan. ‘Abdullah Ibn Abi Rabee‘ah, ‘Ikrimah Ibn Abi Jahl, Safwan Ibn Umayyah among a couple of other Quraishi men whose fathers, sons and brothers were killed in the Battle of Badr came to meet Abu Sufyan to consult with him and other merchants in his caravan. They said: “O Quraish, Muhammad has left us with your best men killed, assist us with this wealth so that we may wage war against him in revenge.” And they did so.

Ibn Ishaq said: I have been informed by some men of knowledge that it is concerning them that Allah revealed: Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcomed. And those who disbelieve will be gathered unto Hell. (Soorah Al-Anfal 8:36)

So the Quraish mobilized for war in conjunction with some amenable members of the Arab tribes of Kinanah and Tihamah against Allah’s Messenger after Abu Sufyan and his compatriots in the caravan had supported the war effort.

Jubair Ibn Mut‘im called his Abyssinian slave boy Wahshi, who was very proficient in spear throwing. He said to him to march out along with the army, if you succeed in killing Hamzah, Muhammad’s uncle, in retaliation for the death of my uncle Tu’aimah Ibn Adiyy, then you will be manumitted. Abu Sufyan Sakhr Ibn Harb departed with the Quraishi forces which he himself commanded. With him were his wife, Hind Bint

‘Utbah, Ibn Rabee‘ah, ‘Ikrimah Ibn Abi Jahl and his wife, his uncle Al-Harith Ibn Hisham and his wife Fatimah Bint Al-Waleed Ibn Al-Mugheerah. Safwan Ibn Umayyah also joined the Quraish contingent with Barzah Bint Mas‘ood Ibn ‘Amr Ibn ‘Umair Ath-Thaqafiyyah. The list also included ‘Amr Ibn Al-‘As along with Raitah Bint Munabbih Ibn Al-Hajjaj, who was the mother of ‘Abdullah Ibn ‘Amr.

Abu Moosa Al-Ash‘ari narrated that the Prophet said: “In a dream I saw myself migrating from Makkah to a place having plenty of date trees. I thought that it was Al-Yamamah or Hajar, but it came to be Madinah i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered on the day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and, by Allah, that was a blessing, and they symbolized the Believers on the day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.”

Muhammad Ibn Ishaq related that while the Messenger of Allah, peace be upon him, related his dream to his Companions, he said to them: “We should remain encamped in Madinah. “ ‘Abdullah Ibn Ubayy supported the Messenger of Allah’s plan not to go out to fight them. Some men whom Allah honored with martyrdom at Uhud and others who did not fight at Badr said: “O Messenger of Allah, let us march out against the enemies otherwise they will think that we are cowards and weak to fight them.”

‘Abdullah Ibn Ubayy said: “O Messenger of Allah, do not go out to confront them. Never did we go out of the city to fight an enemy except that we were defeated and never did anyone come here except that they were vanquished.” The people who were eager for war kept pressurizing the Messenger of Allah till he entered his room and put on his armor. That incident was on a Friday after the prayers. Malik Ibn ‘Amr from Banu Najjar had died that day. After the Messenger of Allah, peace and blessings of Allah be upon him, offered the funeral prayer on him, he marched out for war. Soon the Companions began to regret coercing the Prophet into fighting against his will. When he came out, they said to him:

"O Allah's Messenger, if you so desire, you can remain in Madinah." He replied: "It is not fitting for a Prophet after putting on his armor to take it off until he has fought." The Messenger of Allah, peace be upon him, set out with a thousand of his Companions. Ibn Hisham added that he appointed Ibn Umm Maktoom to oversee the affairs of Madinah in his absence.

Ibn Ishaq continued: The Messenger of Allah proceeded till he reached Ash-Shawt, at a distance between Madinah and Uhud; there, 'Abdullah Ibn Ubayy withdrew with one-third of the Muslim forces. He said to his cohorts: "He (the Messenger of Allah) obeyed them and disobeyed me, I do not see the reason why we should kill ourselves here, O people." So he withdrew with his followers from the hypocrites and doubters. 'Abdullah Ibn 'Amr Ibn Haram As-Salami, Jabir Ibn 'Abdullah's father, followed them appealing: "O people, I remind you of Allah, do not forsake your people and your Prophet while their enemy is nearby." They said: "If we know for sure that there would be a fight, we would not abandon you, but we don't think there will be any fighting." When they persisted in withdrawing, he said: "May Allah distance you, O enemies of Allah, Allah will surely make His Prophet be rid of you."

I says: These group who betrayed the Prophet and the Muslims were the same set of people concerning whom Allah says: And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal. (Soorah Aal 'Imran 3:167) i.e. they lied in their statement that, Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. (Soorah An-Nisa' 4:88)

This is because a party of them said: "Let us fight against them" while the others said, "Let us not fight against them," as apparent from the narration related in the Saheeh. 'Urwah and Moosa Ibn 'Uqbah related that when 'Abdullah Ibn Ubayy withdrew with his followers, Banu Salamah and Banu Harithah became dejected, thus, Allah strengthened them. He says:

When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust. (Soorah Aal ‘Imran 3:122)

Jabir ibn Abdullah said: I would not like that it was not revealed since Allah said: Allah was their Wali as is established in the Saheehain from him.

The Messenger of Allah, peace and blessings of Allah be upon him, proceeded till they dismounted and camped at the mountain pass of Uhud by the slope of the valley and around the mountain. The Prophet positioned his army in such a way that they backed mount Uhud. He gave them strict instruction: “No one should precipitate in a fight until I order him to do so.” Meanwhile, the Quraish Calvary and infantry had disembarked at a pasture situated at the brink of a water source belonging to the Muslims. The Messenger of Allah, peace be upon him, mobilized his men, now reduced to seven hundred men. He appointed ‘Abdullah Ibn Jubair, a member of Banu ‘Amr Ibn ‘Awf. That day, he was distinguished with a white cloth which he wore. The archers were fifty in number and the Messenger of Allah, peace and blessings of Allah be upon him, clarified their mission: “Drive off the Calvary from us with showers of arrows lest they should attack us from behind. Whether we are having the upper hand or being defeated, remain in your position, so that they do not attack us from your flank.” A corroboration of that from the Saheehain shall be presented in due course, if Allah permits.

Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, appeared wearing two coats of mail, one over the other and he handed the flag to Mus‘ab Ibn ‘Umair, a member of the Banu Abdud-Dar tribe.

Allah’s Messenger had turned back a couple of youngsters from the Battle of Badr due to their age, among whom was: ‘Abdullah Ibn ‘Umar, as is related in the Saheehain. He himself narrated: “I was presented to the Prophet on the day of Uhud but he did not permit me (to partake in the battle). However, I was presented to him on the day of Khandaq when I was fifteen years old, and he permitted me (to partake in the war).”

Imam Ahmad related that Anas narrated that Allah’s Messenger, peace and blessings of Allah be upon him, took hold of his sword on the day of Uhud and said: “Who will take this sword from me?” All the people (present) stretched out their hands saying: “I will do it, I will do it.” He (Allah’s Messenger) said: “Who will take it in order to fulfill its rights?” Then the people withdrew their hands. Abu Dujanah Simak said: “I am here to take it and fulfill its rights.” He took it and struck the heads of the polytheists. Muslim also related it from Abi Bakr from ‘Affan.

Ibn Ishaq related that Abu Dujanah was a valiant man. He would prance about on the battlefield in arrogant and taunting gait brandishing his sword shining like a blaze of fire. Whenever he wore a red headband, people knew that he was going to fight. When he took the sword from Allah’s Messenger, he pranced about on the battlefield in arrogant and taunting gait between the two lines (i.e. of the two opposing forces).

He (Ibn Ishaq) added: Ja‘afar Ibn ‘Abdullah Ibn Aslam Mawla ‘Umar narrated to me from a man from Banu Salimah who said: When Allah saw the arrogant gait of Abu Dujanah, he said: “This kind of walk is hateful to Allah except (it is excused) in this kind of situation.”

Ibn Ishaq continued: Abu Sufyan said to the standard-bearers of Banu Abdud-Dar while goading to war: “O Banu Abdud-Dar, you have assigned to bear our flag in the Battle of Badr and you know what has happened. The first standard is the first thing the enemies assail, should it fall, the entire army falls as well. Thus, either you guard its safely on our behalf, or you leave it for us and we will certainly relieve you of that burden.” They got infuriated and threatened him saying: “Do you want us to deliver to you our standard? Tomorrow, when we start the battle, you will observe our (valiant) exploit.” That is exactly what Abu Sufyan intended.

When the two armies drew close to each other, Hind, the daughter of ‘Utbah along with other women with her, beat on tambourines behind the ranks of the Quraish warriors in order to incite them.

Ibn Hisham added: I have been informed by more than one scholar that Az-Zubair Ibn Al-‘Awwam said: “I felt a disappointment in my mind

when I requested Allah’s Messenger for the sword but he declined to give me but handed it over to Abu Dujanah. I said to myself: ‘I am the son of Safiyyah, his aunt, I am also a Quraishi and I rose to take the sword and I had requested it before him and yet he gave it to Abu Dujanah instead of me. By Allah, I am going to see what he will do with it.’ So I followed him. He took out a red band and wound up it around his head and the Ansar exclaimed: “Abu Dujanah has brought out the band of death.” This is what they usually say whenever he wounds his head band.

The Death of Hamzah

Ibn Ishaq related that Ja‘far Ibn ‘Amr Ibn Umayyah Ad-Damri narrated: I went out with ‘Ubaidullah Ibn ‘Adiyy Ibn Al-Khiyar from Banu Nawfal Ibn ‘Abd Manaf during the reign of Mu‘awiyyah. We passed by Hims where Wahshi, the freed slave of Jubair had settled. When we reached there, ‘Ubaidullah Ibn ‘Adiyy suggested: “Do you mind that we approach so that we may ask him how he killed Hamzah?” I said to him: “If you wish.”

So we proceeded till we got to him. We sat in his presence and said: “We have come so that you may narrate to us how you killed Hamzah?” He said: “I shall narrate to you exactly as I had narrated to Allah’s Messenger when he asked me concerning that. I was a slave boy of Jubair Ibn Mut‘im whose uncle was Tu‘aimah Ibn ‘Adiyy who was killed in the Battle of Badr. When the Quraish marched to the Battle of Uhud, Jubair said to me: ‘If you succeed in killing Hamzah, Muhammad’s uncle, in retaliation for the killing of my uncle you will be manumitted.’ So I departed with the rest of the army and I am an Abyssinian who is as proficient in spear-throwing as any Abyssinian and when I throw, I do not miss my target.

When the two forces clashed, I began to look for Hamzah on the battlefield. Then I saw him in the midst of people like a camel cutting his enemy with devastating blows from his sword. Nothing could withstand his valor. I would recoil to hide behind a tree or rock waiting for him to move closer but just before I could throw it, Siba' Ibn ‘Abdul ‘Uzza cut in to challenge Hamzah. When he saw him, Hamzah said: “Come on, you son of clitoris-cutter.” Hamzah struck him with a single and swift blow which severed his head. I shook the spear in my hand until I had a firm

grip on it. I hurled it at Hamzah piercing him just below the navel and it came out between his legs. He made an attempt to reach me but had extreme difficulty in moving and then he fell to the ground. I left him with the spear still embedded in him till he died.

“After he had become still, I came close to his corpse, removed the spear from his body and headed for the camp of the Quraish and I remained there for the duration of the battle for I had no other business than that. I killed him solely to obtain my freedom.

“When we returned to Makkah, I was freed. I remained in Makkah until Allah’s Messenger conquered it and I fled to Ta’if where I settled. When the delegates of Ta’if went to the Messenger of Allah to declare their acceptance of Islam, I began to contemplate on where to flee to again. I said to myself: ‘I will go to Sham or Yemen or some other land.’ I was still in my distressful state when a man told me: ‘Woe be to you, by Allah, he does not kill anyone who enters his religion and utters the declaration of truth.' When I was informed of that, I set out till I stood at the presence of the Messenger of Allah in Madinah and then I utter the shahadah. When he saw me he said: ‘Is it you, Wahshi?’ I said, ‘Yes, Messenger of Allah.’ He said, 'Sit down, narrate to me, how did you kill Hamzah?’ I told him, and when I finished, he said to me, ‘Woe to you! Get out of my sight and let me not see your face again.’ From that time, I always avoided wherever the Prophet, peace and blessings of Allah be upon him, went lest he should see me, till he died.

Afterward, when the Muslims went out to fight Musailimah, the Liar, I went with them. I took with me the same spear with which I had killed Hamzah. When the armies met, I saw Musailimah standing with his sword in his hand. By Allah, I did not recognize him. Just then one Ansari targeted him from another angle. Both of us were prepared for him. When he fell in my full range, I shook my spear till I had full control over it, threw it, and it went into his body. Then the Ansari swooped on him and lacerated him with his sword. Allah knows best which one of us killed him. If I was the one who killed him, then I had killed the best of people after the Messenger of Allah, peace and blessings of Allah be upon him, (Hamzah) and now I have killed the worst of people (Musailimah).”

Al-Bukhari also related the story of Hamzah’s death from Ja‘afar Ibn ‘Amr Ibn Umayyah Ad-Damri who said: I went out with ‘Abdullah Ibn ‘Adiyy Ibn Al-Khiyar. And he narrated the story as related above and he mentioned that ‘Ubaidullah Ibn ‘Adiyy was wearing his turban and Wahshi could not see except his eyes and feet and he related how he still was able to recognize him as related previously.

Ibn Hisham related: Maslamah Ibn Alqamah Al-Mazini narrated to me that when the fighting intensified on the day of Uhud, the Messenger of Allah, peace be upon him, sat under the standard of the Ansar and he sent word to ‘Ali to go before the standard; he did so while chanting: “I am a father of astuteness.” Then Abu Sa‘d Ibn Abi Talhah, the standard-bearer of the polytheists, called out to him: “Do you care for a duel, O father of astuteness?” and ‘Ali responded in the affirmation. They exchanged two strokes of sword between the two lines of the opposing armies and soon ‘Ali struck him mortally and then withdrew without pouncing on him to finish him off. When his friends asked him why he did not finish him off, he said: “He exposed his nakedness to me (as a sign of abject surrender) and the feeling of compassion for blood tie overtook me but I knew that Allah had already killed him.”

Ibn Ishaq related: Hanzalah (who was called: “the washed one,” because the angels washed him at his death as shall be explained later) and Abu Sufyan Sakhr Ibn Harb met at the battle. When Hanzalah had overpowered Abu Sufyan, Shaddad Ibn Al-Aswad who was the same person referred to as Ibn Sha‘oob, double-crossed him and struck him a mortal blow. After Hanzalah had died, the Messenger of Allah said: “Your Companion is being washed by the angels, ask his wife if there was something that happened to him.” So they asked his wife whose name, according to Al-Waqidi, was Jameelah Bint Ubayy Ibn Salool. At the time, she was newly wedded to him, as they married on the same day of the battle. She said: “He hurried into the battlefield when he heard the war cry while he was still in a state of sexual defilement.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “It is for this reason that the angels washed him.”

Ibn Ishaq added that afterwards Allah sent down his help to the Muslims and fulfilled His promise. They uprooted their enemies with their swords

and dragged them from their camp. It was an obvious defeat. Yahya Ibn ‘Abbad Ibn Abdullah Ibn Az-Zubair narrated to me from his father ‘Ubad from ‘Abdullah Ibn Az-Zubair who said: “By Allah, I saw the anklets of Hind Bint ‘Utbah and her cohorts as they folded their dress while fleeing. Nothing prevented anyone from capturing them when the archers turned to the camp as the enemy had been thrown out of it. Thus, we were attacked from behind by the Calvary. Someone yelled: 'Alas! Muhammad has been killed.’ We returned and the enemy pursued us after we had killed the standard-bearers in succession in such a way that none of them dared to hoist it. Some of the men of knowledge informed me that the standard remained fallen until Amrah Bint Alqamah Al-Harithiyyah took it and hoisted so that they might gather the Quraish around it. The standard had been borne by a slave boy of Banu Abi Talhah Habashi and he was the last person of them to hoist the flag. He fought with it till his hands were severed. Then he stooped to pick the flag which he held with his chest and neck and he held it till he was killed.

Ibn Ishaq added: The Muslims became vulnerable and they were pelted by the enemies. It was a day of trial and test in which Allah ennobled many of them with martyrdom. The enemies were unrelenting until they had access to the Messenger of Allah, peace and blessings of Allah be upon him, who was hurt with stones so much so that he fell on his side, one of his teeth was broken. His face was gashed and his lip was injured. It was ‘Utbah Ibn Abi Waqqas who injured him. Humaid At-Taweel narrated to me from Anas Ibn Malik who said: “The Messenger of Allah, peace be upon him, had his front teeth damaged on the day of the Battle of Uhud, and sustained a wound on his head. He was wiping the blood streaming from his face and was saying: “How will the people attain salvation who have wounded their Prophet in the face while he was merely calling them towards Allah?” Then Allah revealed: Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimoon (polytheists, disobedients, and wrong-doers, etc.). (Soorah Aal ‘Imran 3:128)

Then Ubayy Ibn Khalaf Al-Jumahi who had sworn to kill the Prophet approached him. Meanwhile, the Prophet had also said: “I will be the one to kill him.” Thinking that this was the opportunity to fulfill his oath,

Ubayy accosted the Prophet saying: “You liar, where are you fleeing to?!” He pounced on the Prophet but the Prophet stabbed him slightly through an opening in his armor and he fell down moaning like a bull. He was carried away and they said to him: “You have only been slightly injured, so why are you worried?” He said: Didn’t he say "I shall surely kill you?" (since he said that) even if Rabee‘ah and Mudar were gathered, he would kill them. He lived for only a day or two, then he died from that wound.

The rumor spread on the battlefield that Allah’s Messenger, peace and blessings of Allah be upon him, had been killed. Some of those who had taken to the rocky mountain said: “Would that we can send a messenger to ‘Abdullah Ibn Ubayy to obtain a peace deal on our behalf from Abu Sufyan. O people! Muhammad has been killed, return to your people before they come to you and slaughter you.” However, Anas Ibn An-Nadr said: “Even if Muhammad has been killed, certainly the Lord of Muhammad has not been killed. Fight on for the cause upon which Muhammad was killed. O Allah, I apologize to You for what these people are saying and I free myself from what these people have wrought.” Then he advanced with his sword and fought till he was killed. The Messenger of Allah continued calling the people till he climbed the mountain where some of the Muslims had scattered. When they saw him, one of them put his arrow in the bow and aimed it at the Prophet. He called out to them: “I am the Messenger of Allah!” and they became elated that he is still alive and the Messenger of Allah, peace and blessings of Allah be upon him, was also happy to find himself in the midst of his Companions again who would protect him. When they had gathered around the Messenger of Allah, their anxiety dissipated and they advanced again recalling the victory that was now slipping from their hands. They also recalled their compatriots who had fallen. Then Allah revealed concerning their statement that Muhammad had been killed so return to your people: Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him.(Soorah Aal ‘Imran 3:144)

I say: At the outset of the battle, the Muslims were having the upper hand over the disbelievers as Allah says: And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which

you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did Allah give you one distress after another. (Soorah Aal 'Imran 3:152,153)

Al-Bukhari related that Al-Bara' narrated: We confronted the polytheists on that day (i.e. of the Battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah Ibn Jubair as their commander saying, "Do not leave this place; and if you see us conquering the enemy, do not leave this place, if you see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heels till I saw their women running toward the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah Ibn Jubair said, "The Prophet has taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present among the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafah present among the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Al-Khattab among the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyaan said, "Superior may be Hubal!" On that the Prophet said (to his Companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al'Uzza, whereas you have no 'Uzza!" The Prophet said (to his Companions), "Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor

am I sorry for it." This is one of the Ahadeeth narrated by Bukhari to the exclusion of Muslim.

Imam Ahmad related from Anas Ibn Malik that on the day of Uhud the Prophet was left with alone seven of the Ansar and two of the Muhajiroon, and when the polytheists attacked him, he said: "Who will repulse them from us for the reward of Paradise?" An Ansari advanced and fought till he was killed. Then they attacked him again and he said once again: "Who will repulse them from us for the reward of Paradise?" till all the seven people were killed and Allah's Messenger, peace and blessings of Allah be upon him, said: "Our Companions were not fair to us." Related by Muslim.

Al-Bukhari related from Qais Ibn Abi Hazim who said: "I saw Talhah's paralyzed hand with which he had protected the Prophet (from an arrow) in the Battle of Uhud."

It is recorded in the Saheehain from the Hadith of Moosa Ibn Ismael from Mu'tamir Ibn Sulaiman from his father from Abu 'Uthman An-Nahdi who said: "During one of the Ghazawat in which Allah's Messenger was fighting, none remained with the Prophet but Talhah and Sa'd."

Sa'd Ibn Abi Waqqas narrated that the Prophet took out his quiver (of arrows) for me on the day of Uhud and said, "Throw (the arrows); let my father and mother be sacrificed for you." It is related by Bukhari.

It is also recorded in Saheeh Al-Bukhari that 'Ali Ibn Abi Talib narrated: I have never heard the Prophet mentioning his father and mother for anybody other than Sa'd Ibn Malik. I heard him saying on the day of Uhud, "O Sa'd throw (arrows)! Let my father and mother be sacrificed for you!"

It is also recorded in the Saheehain from Sa'd Ibn Abi Waqqas who narrated: "I saw Allah's Messenger, peace and blessings of Allah be upon him, on the day of the Battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on." i.e. Jibraeel and Mikael, peace be upon them.

It is also related in the Saheehain from Anas who said: “On the day of the Battle of Uhud, the people ran away, leaving the Prophet, but Abu Talhah was defending the Prophet from the front with his shield. Abu Talhah was a strong, experienced archer who used to keep his arrow bow strong and well-stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, “Empty it in front of Abu Talhah.” When the Prophet started looking at the enemy by raising his head, Abu Talhah said, “O Allah’s Prophet! Let my parents be sacrificed for your sake! Please don’t raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours.” (On that day) I saw ‘A'ishah, the daughter of Abu Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins on their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talhah’s sword fell from his hand twice or thrice.”

Al-Bukhari also related that Anas narrated from Abu Talhah that: I was among those whom slumber overtook during the Battle of Uhud while we were in the frontlines. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.” This is how Bukhari has mentioned it in Mu‘allaq form and with words indicative of absolute certainty. He adduced the following statement of Allah in corroboration: Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet) and thought wrongly of Allah - the thought of ignorance. They said, “Have we any part in the affair?” Say you (O Muhammad): “Indeed the affair belongs wholly to Allah.” They hide within themselves what they dare not reveal to you, saying: “If we had anything to do with the affair, none of us would have been killed here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but that Allah might test what is in your breasts; and to Mahhis that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts. Those of you who turned back on the day the two hosts met (i.e. the Battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the

battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing. (Soorah Aal 'Imran 3: 154,155)

Al-Bukhari related that 'Uthman Ibn Mawhab narrated: A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthman Ibn 'Affan fled on the day of Uhud." Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e. 'Uthman) was absent from the Badr (battle) and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiyyah) and did not witness it?" Ibn 'Umar replied, "Yes," He then said, "Allahu-Akbar!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger and she was ill, so the Prophet said to him, 'You will have the same reward as a man who has fought in Badr, and you will also have the same share from the booty.' As for his absence from the Ridwan Pledge of allegiance, if there had been anybody more respected by the Makkans than 'Uthman Ibn 'Affan, the Prophet would surely have sent that man instead of 'Uthman. So the Prophet sent him (i.e. 'Uthman to Makkah) and the Ridwan Pledge of allegiance took place after 'Uthman had gone to Makkah. The Prophet raised his right hand saying. 'This is the hand of 'Uthman,' and clapped it over his other hand and said, "This is for 'Uthman.' " Ibn 'Umar then said (to the man), "Go now, after taking this information."

The bottom line is that many of the events that occurred in Badr also occurred in Uhud from them are: the slumber which occurred at the time of the clash. This is an evidence of the tranquility of the heart by the help of Allah and His strengthening. We have commented on the statement of Allah in our discussion on the Battle of Badr: (Remember) when He covered you with a slumber as a security from Him... (Soorah Al-Anfal 8:11) and here too Allah says: Then after the distress, He sent down

security for you. Slumber overtook a party of you... (Soorah Aal ‘Imran 3:154)

Ibn Ma‘sood said: “Slumber during battle is from Eeman and slumber during the course of Salat is from Nifaq (hypocrisy).” This is why he said thereafter: ...another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet)... (Soorah Aal ‘Imran 3:154)

Similarly, the Messenger of Allah, peace and blessings of Allah be upon him, sought victory on the day of Uhud just like in Badr with his words: “O Allah! If You wish (to destroy the believers) You will never be worshipped after today” as related by Imam Ahmad from Anas Ibn Malik who narrated that Allah’s Messenger, peace be upon him, used to say on the Day of Uhud: “O Allah! If You wish (to destroy the believers) You will never be worshipped after today”

Al-Bukhari related that Jabir Ibn ‘Abdullah narrated: On the day of the Battle of Uhud, a man came to the Prophet and said, “Can you tell me where I will be if I should get martyred?” The Prophet replied, “In Paradise.” The man threw away some dates he was carrying in his hand, and fought till he was martyred.

The Polytheists Whom the Prophet Confronted on That Day

Al-Bukhari related from Hammam Ibn Munabbih who heard Abu Hurairah narrate concerning the injury the Prophet sustained in the Battle of Uhud that Allah’s Messenger, peace and blessings of Allah be upon him, said: “The anger of Allah is intensified on a people who did this to His Messenger (pointing to his inscissors) and the anger of Allah is heightened on a man killed by a Messenger of Allah while fighting in the path of Allah.”

Ahmad related that Anas narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said on the day of Uhud while blood streamed down his face: “How will the people attain salvation when they have wounded their Prophet in the face while he was merely calling them

towards Allah?" Then Allah revealed: Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimoon (polytheists, disobedients, and wrongdoers, etc.). (Soorah Aal 'Imran 3:128)"

Al-Bukhari related on the authority Abu Hazim who heard Sahl Ibn Sa'd being asked about the injury which the Messenger of Allah sustained on the day of the Battle of Uhud. He said: "By Allah, I know who washed the wounds of Allah's Messenger, who poured water (for washing them), and with what he was treated." Sahl added, "Fatimah, the daughter of Allah's Messenger used to wash the wounds, and 'Ali Ibn Abi Talib used to pour water from a shield. When Fatimah saw that the water aggravated the bleeding, she took a piece of a mat, burned it, and inserted its ashes into the wound so that the blood was congealed (and the bleeding stopped). His canine tooth was broken on that day, his face was wounded, and his helmet was broken on his head."

'A'ishah, the Mother of Believers, narrated that whenever Abu Bakr remembered the day of Uhud, he would say, "All of that day was for Talhah." Then he would begin to recount his experience: I was the first to return on the day of Uhud and I saw a man fighting strenuously to protect the Messenger of Allah.

"During the Day of Uhud the Prophet, peace be upon him, was left alone and I was the first to go back to him. In front of him I saw a man fighting to shield him from the enemy. I said to myself: 'I wish he were Talhah. Let my father and mother be sacrificed for you. (O Allah) Let him be Talhah!' On the way, I was overtaken by Abu 'Ubaidah Ibn Al-Jarrah, who was then moving as swiftly as a bird. We both rushed to dress the Prophet's wounds. There we found Talhah suffering from serious wounds before the Messenger of Allah, peace and blessings of Allah be upon him. The Prophet said: 'See to your brother. His deed entitled him for an abode in Paradise.' I noticed that two rings of the iron-ringed helmet had penetrated the Prophet's cheek. So I set out to take them out, but Abu 'Ubaidah demanded: 'By Allah, O Abu Bakr I beseech you, let me do it myself.' Fearing to hurt the Prophet, peace and blessings of Allah be upon him, he started pulling one of the two rings out very slowly and carefully with his mouth. Then he pulled the arrow out by his mouth, too.

Consequently, his front tooth fell. Then I proceeded to pull the second out; but Abu ‘Ubaidah besought me to leave it: ‘O, Abu Bakr, I adjure you by Allah to let me do it.’ He pulled the second ring very slowly and carefully with his mouth - till it came out. When we finished attending to the Messenger of Allah, peace and blessings of Allah be upon him, we approached Talhah to tend to him and found that he had some ten sword-strokes on his body. (This showed how efficiently Talhah had fought and struggled on that day).”

It is more beloved to me that he was a man from my own people. Meanwhile, between me and the polytheists was a man whom I do not know. I was much closer to the Messenger of Allah than him but he moved so swiftly that I could not catch up with him. Alas, he was Abu Ubaidah Ibn Al-Jarrah. So both of us got to the Messenger of Allah and found out that his inscissors had been broken and his face had been gashed and two rings of the iron-ringed helmet had penetrated his cheek. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Take care of your companion,” indicating Talhah who had been exhausted and bleeding profusely. We did not pay attention to what he said. I made an attempt to extract the ring from his face and Abu ‘Ubaidah said: “I adjure you by the right that I have (over you), leave it for me.” So, I left it for him. He attempted to remove it with his hand but that was painful for the Messenger of Allah so he applied his teeth and gently removed the first ring but one of his inscissors came out with it.

I made an attempt to remove the second as I did previously but again Abu ‘Ubaidah said: “I adjure you by the right that I have (over you), leave it for me,” and again, I left it for him. He repeated what he did the first time and his second inscissor also fell off with the second ring. Abu ‘Ubaidah turned out to be one of the most handsome of men with gapped teeth. When he finished taking care of Allah’s Messenger, we came to Talhah in one of the pits and on his body were about seventy injuries from stabbing, shots (from arrows) and cuts (from swords) and one of his fingers had also been amputated. So we tended to him as well.

When ‘Abdullah Ibn Qami‘ah had inflicted that injury on the Messenger of Allah, he retreated while he was triumphantly exclaiming: “I have killed Muhammad.” Then Shaytan cried out in piercing voice that traveled

wide on that day: “Finally, Muhammad has been killed!” The Muslims felt extremely confused and many of them took the news as a fact. They became resolved to fight the siege against Islam until they die upon what the Messenger of Allah had died. Among those who had that resolve was Anas Ibn An-Nadr and others who shall be mentioned later.

Moreover, Allah revealed a consolation regarding this (i.e. the Prophet’s death) that this even would actually to occur. Allah says: Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful. And no person can ever die except by Allah’s Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah’s Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah’s Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabireen (the patient ones, etc.) And they said nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.” So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinoon (the good-doers). O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. Nay, Allah is your Mawla (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimoon. (Soorah Aal ‘Imran 3:144-151)

We have summarized its explanation in our Tafseer, to Allah belong all Praise.

Abu Bakr As-Siddiq addressed the people in his first role after the death of the Messenger of Allah. He said: “O people, whoever worships

Muhammad, then Muhammad is dead but whoever worships Allah, certainly Allah is Alive and He will never die," then he recited this verse: Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? (Soorah Aal ‘Imran 3: 144)

It was as if the people had never heard this verse before till Abu Bakr recited it and everybody began to recite it as well.

Ahmad related that Anas Ibn An-Nadr did not witness the Battle of Badr with the Prophet and it was burdensome for him. So he said: "I was absent in the first battle ever fought by the Messenger of Allah. If Allah lets me witness another battle alongside the Messenger of Allah, I am going to prove my courage." He witnessed the Battle of Uhud alongside the Messenger of Allah, peace and blessings of Allah be upon him. Sa‘d Ibn Mu‘adh approached him and Anas said to him: "O Abu ‘Amr, where are you going? Look, I can perceive the scent of Paradise before Uhud." He fought against the disbelievers until he was killed. He was found with about eighty wounds on his body from stabs, shots (from arrows) and cuts (from swords), His sister, Amati Ar-Rubayyi‘ Bint An-Nadr said, "I could only recognize my brother from his fingertips." This Verse was revealed: Among the Believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. (Soorah Al-Ahzab 33:23) They opined that it was revealed concerning him and his compatriots. Related by Muslim

Al-Bukhari related that Abul-Waleed narrated from Shu‘bah from Ibn Munkadir who said: I heard Jabir say: "When my father was martyred, I started weeping and uncovering his face. The Companions of the Prophet stopped me from doing so but the Prophet did not stop me. Then the Prophet said, ‘(O Jabir) don't weep over him, (or, what makes him weep?) for the angels kept on shading him with their wings till his body was lifted."

Al-Bukhari also related that once a meal was brought to ‘Abdur-Rahmaan Ibn ‘Awf while he was fasting. He said, “Mus‘ab Ibn ‘Umair was martyred, and he was better than me, yet he was shrouded in a Burdah (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked.” ‘Abdur-Rahman added, “Hamzah was martyred and he was better than me. Then worldly wealth was bestowed upon us and we were given from it too much. We are afraid that the rewards of our deeds have been given to us in this life.” ‘Abdur-Rahman then started weeping so much till the food became cold. Al-Bukhari related it exclusively.

Al-Bukhari related that Khabbab Ibn Al-Aratt said: We migrated with the Prophet seeking Allah’s Countenance, so our rewards became due and sure with Allah. Some of us passed away without receiving anything of their rewards in this world. One of these was Mus‘ab Ibn ‘Umair who was martyred on the day of the Battle of Uhud. We did not find anything with which to shroud his body except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah’s Messenger, peace and blessings of Allah be upon him, ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some among us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).” The rest of the group related it except Ibn Majah.

Al-Bukhari related that ‘A’ishah said: “On the day (of the Battle) of Uhud when the polytheists were defeated, Iblees shouted, “O slaves of Allah! Beware of the forces at your back,” and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were polytheists). Hudhaifah looked back to see his father “Al-Yaman,” (being attacked by the Muslims). He shouted, “O Allah’s Slaves! My father! My father!” By Allah, they did not stop till they killed him.” Hudhaifah said, “May Allah forgive you.” ‘Urwah said that Hudhaifah continued to do good (invoking Allah to forgive the killer of his father till he met Allah, i.e. died).”

Jabir Ibn ‘Abdullah narrated that Qatadah Ibn Nu‘man’s eye was knocked out in the Battle of Uhud until the it hang down his cheek and Allah’s

Messenger, peace and blessings of Allah be upon him, restored it and it turned out to be the better and sharper of his two eyes, even when the other eye was sore, the restored one remained healthy.

This is why when his son came to the presence of ‘Umar Ibn ‘Abdul-Azeez, he asked him: “Who are you?” and he responded to him extemporaneously:

I am the son of he whose eye hung down his cheek

And it was restored by the hand of Al-Mustafa (the chosen) in the best of restoration

Then it went back to its previous condition

It was the better eye and how good did the knocked eye turn

Ibn Hisham related: Umm Umarah Naseebah Bint Ka‘b Al-Maziniyyah also fought in the Battle of Uhud. Sa‘eed Ibn Abi Zaid Al-Ansari mentioned that Umm Sa‘d Bint Sa‘d Ibn Rabee‘ used to say, I visited Umm Umarah and I said to her: “O maternal aunt, narrate to me your story.” She said, “I went out in the early morning to find out what the Muslims had done (in the battle) and with me was a bucket full of water. I went to the Messenger of Allah, peace and blessings of Allah be upon him, while he was in the midst of his Companions. When the Muslims were routed, I took position by the Prophet and began to fight to repulse (the enemy) away from him. I was shot by an arrow which injured me.” (The narrator added): I saw on her shoulder a cavity of injury and I asked her: “Who inflicted you with this injury?” She replied: “Ibn Qami’ah, may Allah humiliate him. When the people fled from around the Prophet, he approached me saying ‘Point Muhammad to me, I will not be successful if he escapes.’ So, I, Mus‘ab Ibn ‘Umair and a couple of people who remained steadfast with the Messenger of Allah accosted him and he dealt me a blow which gave me this injury. Meanwhile, I had also dealt him several blows, but the enemy of Allah was wearing two layers of armor.”

Ibn Ishaq related: Once, Anas Ibn An-Nadr, Anas Ibn Malik’s uncle, came to ‘Umar Ibn Al-Khattab and Talhah Ibn ‘Ubaidullah among a group of people consisting of the Muhajiroon and the Ansar while they were

downcast, so he asked them: “Why are you sitting here?” They responded: “The Messenger of Allah has been killed.” Then he said: “So, what will you do with your life after him? Stand up and fight (till you are killed) for the same cause upon which the Messenger of Allah died.” So he plunged into the battle and fought till he was killed. It was after him that Anas Ibn Malik was named.

Ibn Ishaq related that the first person to recognize the Prophet after the defeat and the false claim by the people that Allah’s Messenger had been killed, according to what I was informed of, was Ka‘b Ibn Malik. He said: “I saw his eyes shining under the helmet, so I shouted at the top of my voice: ‘O Muslims, good news, here is Allah’s Messenger!’ but Allah’s Messenger, peace and blessings of Allah be upon him, indicated to me to keep quiet.

Ibn Ishaq added: Saleh Ibn Ibrahim Ibn ‘Abdur-Rahman Ibn ‘Awf narrated to me that whenever Ubayy Ibn Khalaf met the Messenger of Allah, peace be upon him, in Makkah, he would say: O Muhammad, I have a horse which I feed a farak of sorghum everyday, I will kill you while riding on it. The Messenger of Allah, peace and blessings of Allah be upon him, would respond: “Rather, I will be the one to kill you by the wish of Allah.” When he returned to the Quraish after he had been scratched very slightly and the blood congealed, he said: “By Allah, Muhammad has killed me.” The people said to him: “By Allah, you have lost your mind, you have only been injured slightly.” He responded to them: “He used to tell me in Makkah: ‘I will be the one to kill you’ and by Allah even if he spat on me, it would kill me.” The enemy of Allah died at Saraf while he was being carried back to Makkah.

Ibn Ishaq said that while the Messenger of Allah was at a section of the battlefield with a group of his Companions (which remained with him) a company of the Quraish appeared on a hill overlooking the Muslims. Ibn Hisham added that among them was Khalid Ibn Waleed. Ibn Ishaq continues: Allah’s Messenger, peace and blessings of Allah be upon him, said: “O Allah, it is not fitting that they should be above us.” ‘Umar and a company of the Muhajiroon with him fought them until the Quraish were dislodged from the hill. The Messenger of Allah, peace and blessing of Allah be upon him, then attempted to climb a boulder but was unable to

due to aging. The Messenger of Allah peace be upon him, also had on him two armors. Then Talhah Ibn ‘Ubaidullah crouched underneath him so that the Prophet peace and blessings of Allah be upon him, was lifted on his back until he climbed the boulder.

Yahya Ibn ‘Abbad Ibn ‘Abdullah Ibn Az-Zubair narrated to me from his father from ‘Abdullah Ibn AzZubair from Az-Zubair who said: I heard Allah’s Messenger, peace and blessings of Allah be upon him, say on that day: "awjaba Talhah" (i.e Paradise has become compulsory for him) due to that action of his.

Imam Ahmad related from Abu Hurairah that we witnessed the Battle of Khaibar with the Messenger of Allah, peace and blessings of Allah be upon him, and he (Allah’s Messenger) said about a man who claimed to be a Muslim: “This man is from the inmates of Hellfire.” When fighting ensued, the man fought strenuously and he was injured. Someone said: “O Messenger of Allah, the man whom you said is from the inmates of Hellfire fought bravely today and was killed.” Yet the Prophet said: “Sailing to Hellfire.” The people were almost nursing some doubts in their minds at the insistence of the Messenger of Allah, peace and blessings of Allah be upon him. While the situation remained as such, someone said: “The man is not dead yet but he has sustained a very serious wound.” When it was nightfall, the man could no longer bear the excruciating pain from his injury so he killed himself. When the Messenger of Allah, peace and blessings of Allah be upon him, was informed of that, he said: “Allah is Greatest, I bear witness that I am a slave of Allah and His Messenger.” Then he ordered Bilal to announce that people should congregate. After they gathered, the Messenger of Allah said: “Certainly, no one will enter Paradise except a soul which has truly submitted to Allah and that Allah will aid this religion even with a sinful person.”

Ibn Ishaq related that Abu Hurairah used to say: “Inform me about the man who entered Paradise even though he never offered a single Salat (prayer).” When no one among the audience knew who it was, they asked him. He said: “Al-Usairim Banu ‘Abdul Ashhal ‘Amr Ibn Thabit Ibn Waqsh.” Al-Husain said: So I said to Mahmood Ibn Labeed, “How was the matter of Al-Usairim?” He said: He used to object to his people accepting Islam. However, when it was the day of the Battle of Uhud, it

occurred to him and he accepted Islam. He took his sword and advanced in the battle till he entered deep in the thick of warriors. He fought valiantly till he was mortally wounded. At the close of the battle, some men of the Banu ‘Abdul-Ashhal were scouting the battlefield for their fallen men they found him. They said: “By Allah, this is Usairim, what has brought him here? We had left him behind while he was still finding this speech (i.e. Islam) objectionable.” So they asked him: “What has brought you, O ‘Amr? Is it your compassion toward your people (which brought you to the battlefield) or a genuine desire for Islam?” He said: “Rather, a genuine quest for Islam. I have believed in Allah and His Messenger and I have accepted Islam, then I took my sword and advanced alongside Allah’s Messenger and I fought till I sustained what I am currently experiencing.” Shortly, thereafter, he died in their hands. They mentioned the incident to Allah’s Messenger and he said: “He is from the inmates of Paradise.”

Ibn Ishaq related that my father narrated to me from some elders of Banu Salimah who said: ‘Amr Ibn AlJamooh was lame and disable and he had four youthful sons who fought like lions on the battlefield whenever they would accompany the Messenger of Allah on his battles. When preparations were being made for Uhud, he wanted to go, but his sons said to him: “Allah has given you a concession, so stay at home and we shall go in your place.” ‘Amr came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: “These sons of mine are preventing me from participating in Jihad with you. By Allah, I hope to trot in Paradise with this lame leg of mine.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “As for you, Allah has excused you and Jihad is not compulsory on you.” Then he turned to the sons and said: “What if you allowed him, perhaps Allah may grant him martyrdom?” They did and he went to the battle and he was killed in the Battle of Uhud. May Allah be pleased him.

Ibn Ishaq said: It was related to me by Saleh Ibn Kaisani, Hind and the other women with her began to mutilate the coprses of the Muslim martyrs. They went round cutting the ears and noses of the Companions of Allah’s Messenger till they made necklaces and anklets out of their noses. She gave her bangles and necklaces to her slave, Wahshi. Then she

ripped open Hamzah's liver, chewed it; but finding it unpleasant, she spat it out. However, Moosa Ibn 'Uqbah mentioned that it was Wahshi who ripped open Hamzah's liver and he took it to Hind who chewed it but she found it difficult to swallow. And Allah knows best.

Ibn Ishaq said that when Abu Sufyan wanted to leave the battlefield, he approached the mountain and shouted at the top of his voice: "I have been compensated. War alternates. A day for the day of Badr. Exalted be Hubal!" The Messenger of Allah, peace and blessings of Allah be upon him, said to 'Umar: "Stand up 'Umar, and give him a fitting reply. Say to him: 'Allah is more Exalted and Sublime. Your dead are in the Fire!'" 'Umar acted as ordered and Abu Sufyan said: "Come down to me, 'Umar!" The Messenger of Allah, peace and blessings of Allah be upon him, said: "Go to him and see what he wants." 'Umar went and Abu Sufyan said to him: "I beseech you by God, have we killed Muhammad?" 'Umar replied: "By Allah, no. He can hear what you say at this moment." Abu Sufyan said: "You are more truthful and sincere to me than Ibn Qami'ah." Then he shouted: "There has been some mutilation of your dead. By Allah, I am neither pleased by it nor angry by it, and I neither forbade nor odered it." When Abu Sufyan turned to go away, he shouted: "Your rendezvous is Badr next year."

Ibn Ishaq said: Allah's Messenger, peace and blessings of Allah be upon him, then sent 'Ali Ibn Abi Talib, saying: "Go after them and see what they are doing. If they leave the horses aside and ride the camels, then they are heading for Makkah. However, if they ride the horses and drive the camels, then their destination is Madinah. By Him in Whose Hands is my life, if they head for Madinah, I shall march upon them and fight them within its walls. 'Ali said: "So I went after them and saw that they had left the horses aside and were riding the camels in the direction of Makkah."

The Du'a of the Prophet After the Battle of Uhud

Imam Ahmad related that Ibn Rifa'ah Az-Zuraqi narrated from his father who said: On the day of Uhud when the polytheists were repelled, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Arrange yourselves in rows so that I may praise my Lord, to Whom is Glory." They arranged themselves behind him in rows and he supplicated:

“O Allah to You belongs all Praise. O Allah, no one can withhold what You have let loose and no one can let loose what you have withheld. No one can guide the one Whom You leave astray and no one can misguide the one Whom You have guided. No one can prevent what You choose to give and no one can give what You prevent. No one can bring close the one Who You have distanced and no one can distance the one whom You have brought close. O Allah, bestow upon us Your blessings, mercy, bounty and provision.

“O Allah, verily I ask of You the everlasting bliss, which never grows stale nor vanishes. O Allah, I seek Your aid on the day of poverty, and Your security on the day of fear. O Allah, I seek refuge in You from the evil of what You have bestowed on us and what You have not bestowed. O Allah, make faith beloved to us and make it beautiful in our hearts, and make disbelief hateful to us, as well as sin and disobedience, and count us among the upright ones. O Allah, make us die as Muslims and resurrect us as Muslims and admit us among the righteous, neither disgraced nor beguiled. O Allah, fight the disbelievers who deceive Your messengers and deter others from Your Way, and send upon them punishment and chastisement. O Allah, fight the disbelievers who have been given the Scripture, O God of Truth.”

Ibn Ishaq related that Muhammad Ibn ‘Abdullah Ibn ‘Abdur-Rahman Ibn Abi Sa‘sa‘ah Al-Mazini, the brother of Banu Najjar, narrated to me that when the people finished recounting their dead, the Messenger of Allah, peace and blessings of Allah be upon him, said (i.e. after the conclusion of the Battle of Uhud): “Who will check for me what happened to Sa‘d Ibn Ar-Rabee‘, is he among the dead or the living?” A man from the Ansar said: “I will do that.” So he went round all the martyrs of the battle until he found Sa‘d mortally wounded and in the throes of death. So he said to him: “O Sa‘d! Allah’s Messenger ordered me to check whether you are among the dead or among the living?” Then he said, “Certainly I am among the dead. When you get to the Messenger of Allah, say to him: ‘Sa‘d is saying may Allah reward you for me greater than any Prophet is ever rewarded on behalf of his community. Convey my salam to your people and say to them: ‘Sa‘d is saying to you: verily there is no excuse for you in the presence of Allah if they find access to your Prophet while

you have eyes...” He did not recover till he died, then I came to Allah’s Messenger to inform him of his fate.

Ibn Ishaq related that according to what reached me, the Messenger of Allah, peace and blessings of Allah be upon him, searched for the corpse of Hamzah Ibn ‘Abdul-Muttalib and found him in the middle of the valley with his stomach ripped and his liver taken out. His corpse had been mutilated. His nose and ears were cut off. Muhammad Ibn Ja‘afar Ibn Az-Zubair narrated to me that Allah’s Messenger, peace and blessings of Allah be upon him, said when he saw the spectacle: “Were it not that it would grieve Safiyyah and I fear that it would become a practice after me, I would have left his corpse to be eaten by wild animals and birds of prey and if Allah makes us confront the Quraish in another battle I shall severely deal with thirty of their men.” When the Muslims saw the grief and anger of Allah’s Messenger, peace and blessings of Allah be upon him, over what had been done to his uncle, they said: “If Allah grants us victory over them at another time, we shall severely punish them in a manner that is unprecedented among the Arabs.”

Ibn Ishaq related: Buraidah Ibn Sufyan Ibn Farwah Al-Aslami narrated to me from Muhammad Ibn Ka‘b that Ibn ‘Abbas said concerning the statement of Allah: And if you punish (your enemy, O you Believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabireen (the patient ones, etc.) And endure you patiently (O Muhammad), your patience is not but from Allah. (Soorah An-Nahl 16:126,127)

Then Allah’s Messenger, peace and blessings of Allah be upon him, refrained and chose to be patient and forbade torturing.

I says: This Verse is Makkan and the event of Uhud occurred three years after the Hijrah, so how could it be connected with this? And Allah (SWT) knows best.

Imam Ahmad related that ‘Urwah said: My father, Az-Zubair narrated to me that on the day of Uhud, a woman approached swiftly till she almost got close to the corpses. The Prophet detested that she should see them,

so he said: "The woman! The woman!!" Az-Zubair said: "I checked and found out that she was my aunt, Safiyyah. So I ran toward her and caught her before she got to the corpses. She hit me on the chest and she was a resilient woman." She said: Go away from me (otherwise) I shall not be pleased with you." So I said to her: "Allah's Messenger has forbidden you." Then she stopped and brought out two clothes with her and said: "I have brought these two clothes for my brother, Hamzah. I have been informed of his death, so bury him in them." Then we brought the two clothes to shroud Hamzah. However, by his side was an Ansari who had met a similar fate as Hamzah. We found it a detraction and shameful to shroud Hamzah in two clothes while the Ansari is buried without a shroud. So we said: give one shroud to Hamzah and the other to the Ansari. So we shared it. One was bigger than the other. We measured both of them and gave to each the cloth that is commensurate.

Funeral Prayer Over Hamzah and the Other Martyrs of Uhud

Ibn Ishaq related that Ibn 'Abbas narrated: "The Messenger of Allah called for the corpse of Hamzah and he was brought enshrouded in a Burdah, then he offered the funeral prayer on him making in it seven takbeerat. Then, the remainder of the martyrs were brought and he offered the prayer over them one after the other along with Hamzah till he offered the prayer seventy-two times on Hamzah alone." This narration is strange and its chain is weak.

The one related by Al-Bukhari is perhaps more established. 'Abdur-Rahman Ibn Ka'b Ibn Malik narrated that Jabir Ibn 'Abdullah informed him that the Messenger of Allah, peace and blessings of Allah be upon him, shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more of the Qur'an?" When one of them was pointed out he would put him first in the grave, he said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed."

Ahmad relegated that Jabir Ibn 'Abdullah narrated that Allah's Messenger, peace be upon him, said concerning the martyrs of Uhud:

“Verily every wound – or every blood – will emit the scent of musk on the Day of Judgment.” And he did not offer funeral prayer on them.

It is also established that he offered the prayer on them several years after and shortly before his death. ‘Uqbah Ibn ‘Amir said: Allah’s Messenger, peace and blessings of Allah be upon him, offered prayer on the martyrs of Uhud eight years after their death as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and your promised place to meet me will be Al-Hawd (i.e. the pond) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to vie with each other for it.” That was the last look which I cast on Allah’s Messenger, peace and blessings of Allah be upon him.

Ibn Ishaq related that when Safiyyah approached to have a look at him (i.e. Hamzah’s corpse), he was her full brother, the Messenger of Allah, peace and blessings of Allah be upon him, said to her son, AzZubair Ibn Al-‘Awwam: “Go and stop her so that she does not see what has befallen her brother.” He (Az-Zubair) said: “O my mother, the Messenger of Allah commands you to turn back.” “Why?” She asked. “The news has reached me that my brother has been mutilated and since that is in the path of Allah, whatever results from that we shall expect Allah’s reward for that and we shall be patient if Allah wills.” When Az-Zubair came to the Messenger of Allah, peace and blessings of Allah be upon him, to inform him of what she said, the Prophet said: “Let her go.” So she went and look at her brother and prayed over him and she said the istirja‘ (i.e. from Allah we came and to Him is our return) and she sought Allah’s forgiveness.

Ibn Ishaq also related from Az-Zuhri from ‘Abdullah Ibn Tha‘labah Ibn Su’air that when Allah’s Messenger peace be upon him, came upon the martyrs of Uhud, he said: “I am a witness over these people. Whatever wound one sustains sustains in Allah’s cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk.”

He (Ibn Ishaq) also added: My uncle, Moosa Ibn Yasar narrated to me that he heard Abu Hurairah say: Abul-Qasim said, “A wound which a Muslim receives in Allah’s cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk.” Another version of this Hadith is cited in the Saheehain.

Hisham Ibn ‘Amir narrated that the Ansar came to the Messenger of Allah, peace be upon him, on the day of Uhud and said: “We have been afflicted with wound and fatigue. What do you command us? He said: ‘Dig graves, make them wide, bury two or three in a single grave.’ He was asked: ‘Which of them should be put first?’ He replied: ‘The one who knew the Qur’an most’.” A similar Hadith is reported from AthThawri from Ayyoob from Humaid Ibn Hilal from Hisham Ibn ‘Amir with the addition: “and make it deep (i.e. the grave)”

Imam Ahmad narrated from Jabir Ibn ‘Abdullah that some of the martyrs of Uhud were transported from the place of their death, but the announcer of the Prophet announced that they be returned to their places of death. Abu Dawood and An-Nasa’i have also related it from the Hadith of Ath-Thawri.

Ahmad related from Jabir Ibn ‘Abdullah who said: “When Allah’s Messenger went out of Madinah to fight the polytheists my father said to me: ‘O Jabir, never mind that you are on watch for the people of Madinah till you find out the turn of our fate. If not that I am leaving behind for you my daughters (to cater for), it would have been more pleasing to me that you fight in my front.” Jabir continued: “I was still among the watch when my paternal aunt arrived with the remains of my father and my maternal uncle ferrying them on the back of a camel. She brought them to Madinah in order to bury them in our graveyard. Then a man came and announced: “Take heed! The Prophet is ordering you to return the martyrs and bury them where they were killed.” So we took them back and buried them at the spot where they were killed. During the reign of Mu‘awiyyah Ibn Abi Sufyan, a man came to me and said: “O Jabir Ibn ‘Abdullah, some of Mu‘awiyyah’s workers have tampered with your father’s grave and a part of his body is exposed.” I came to find his body in the same shape as when I had buried him, without disintegrating the least, except for (a slight

amount) that a dead person or a martyr would be unable to escape. So I buried him again.”

Al-Bukhari related from Ata’ from Jabir who said: When the time of the Battle of Uhud approached, my father called me at night and said, “I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah’s Messenger’s soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely).” So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.”

It is recorded in the Saheehain from Jabir that when his father was martyred he kept uncovering his face and weeping, but the people (i.e. the Companions of the Prophet) forbade him to do this, whereupon Allah’s Messenger, peace and blessings of Allah be upon him, said: “You may weep or you may not weep; the angels did not cease to provide him shade with their wings until you lift him (to be buried in the grave).”

‘A'ishah also narrated that Allah’s Messenger peace be upon him, said to Jabir: “O Jabir, shouldn’t I give you a glad tiding?” Jabir replied "Yes." So the Messenger of Allah, peace and blessings of Allah be upon him, said: “I am aware that Allah brought your father back to life and said to him: 'Let my slave wish for anything he desire and I shall grant it for you.' He replied: ‘My Lord, I worshipped You in the true sense. I desire that You return to me to the world so that I may fight alongside Your Prophet and so that I may be killed for Your sake once again.'” Allah then said: “I have previously decreed that no one (who died) will return (to the world).”

Abu Hurairah narrated that the Prophet visited the graves of the martyrs. When he came to a pass, he said: “Salamun ‘Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home.” After the demise of the Prophet, Abu Bakr would do the same thing. ‘Umar also would do the same thing after Abu Bakr and ‘Uthman also followed ‘Umar’s practice.

Masrooq narrated: We asked ‘Abdullah Ibn Mas‘ood concerning this Verse: Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.(Soorah Aal ‘Imran 3:169) He responded: “As for us, we asked the Messenger of Allah, peace and blessings of Allah be upon him, concerning that and he said: “The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: ‘Do you want anything?’ They said: ‘What more shall we desire? We eat the fruit of Paradise from wherever we like.’ Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). They said: ‘O Lord, we wish that You return our souls to our bodies so that we may be slain in Your way once again. When He (Allah) saw that they had no need except this, they were left (to their joy in heaven).”

The Numbers of the Martyrs

Moosa Ibn ‘Uqbah said: The aggregate of the Ansar and the Muhajiroon who were martyred in the Battle of Uhud was forty-nine men. It is recorded in the authentic Hadith related by Al-Bukhari from Al-Bara’ that the dead among the Muslims (in that battle) numbered seventy men.

Qatadah narrated that Anas said that: seventy Ansar were martyred in the Battle of Uhud, seventy in the incident of Bi’r Ma‘oonah and seventy in the Battle of Yamamah.

Moosa narrated: On that day, sixteen of the polytheists were killed. ‘Urwah, however, put the number of their dead at nineteen while Ibn Ishaq said they were twenty-two.

Rabee’ narrated that Ash-Shafi’i said: In the Battle of Uhud, no one was captured among the polytheists except Abu Azzah Al-Jumahi. He had been captured in the Battle of Badr but Allah’s Messenger, peace and blessings of Allah be upon him, had pity for him and released him without ransom upon the condition that he will not fight against him (i.e, the Prophet). When he was captured once again in the Battle of Uhud, he

again begged clemency. He said: “O Muhammad, have mercy on me for the sake of my daughters and I give you a solemn promise that I shall not fight against you.” The Prophet said: “I will not let you go for you would turn and rub your cheek back toward Makkah and then say that you fooled Muhammad twice.” Then he ordered that he be executed and it was carried out. It is also said that it is on that occasion that the Messenger of Allah, peace and blessings of Allah be upon him, said: “A Muslim is not stung twice from the same hole.”

Sa‘d Ibn Abi Waqqas narrated: Allah’s Messenger once came across a woman of Banu Deenar, whose husband, brother and father were killed fighting alongside Allah’s Messenger at the Battle of Uhud. When they announced the death of her relatives, she said: “What happened to Allah’s Messenger?” They replied: “Fine, O Umm Fulan, praise be to Allah, he is as you desire.” She said: “Show him to me so that I may see him with my own eyes.” When he was pointed out to her and she saw that he was truly safe, she said: “All misfortunes are nothing so long as you are safe.”

Moosa Ibn ‘Uqbah said in another place: When the Messenger of Allah, peace and blessings of Allah be upon him, saw a sword on me daubed with blood, he said: “If you had been courageous, so also had been ‘Asim Ibn Thabit Ibn Abi Al-Aqlah, Al-Harith Ibn As-Simmah and Sahl Ibn Hunaif.”

Ibn Hisham said: Some people of knowledge informed me that Allah’s Messenger, peace and blessings of Allah be upon him, said to ‘Ali: “The polytheists will not inflict us with a similar loss till Allah grants us victory.”

Ibn ‘Umar narrated that Allah’s Messenger, peace and blessings of Allah be upon him, came across some women of Banu Al-Ashhal lamenting over their dead in the Battle of Uhud so he said, “Hamzah has no one to lament for him.” Thereafter, the women came and they lamented the death of Hamzah in his presence (i.e. the Prophet) until he said: “Command them that no one should wail over the dead after this day.”

Moosa Ibn ‘Uqbah narrated that the hypocrites took to jest at the weeping of the Muslims and attempted to estrange them from Allah’s Messenger,

peace be upon him, in addition to emotionally tormenting them. The evil schemes of the Jews sprouted and hypocrisy flared up and spread quite swiftly all over Madinah. They said: “If he were truly a Prophet, they would not have defeated him, he would not have suffered that fate. He is just hankering after authority and to establish and rule over a nation-state.” The Hypocrites also parroted the vituperations of the Jews. They said to the believers: “If you had followed us, you would have been spared this affliction.” Then Allah revealed the Qur’an concerning those who were obedient, those who demonstrated hypocrisy and at the same time consoling the believers over their losses. Allah says: And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the Battle (of Uhud). And Allah is All-Hearer, All-Knower. (Soorah Aal ‘Imran 3:121)

In Order to Terrorize Abu Sufyan and His Company, the Prophet and His Companions Go on His Trail

Moosa Ibn ‘Uqbah said, after summarizing the incident of Uhud and the Messenger of Allah’s return journey to Madinah: A man from the people of Makkah came to Allah’s Messenger, peace and blessings of Allah be upon him, and he inquired from him about the movement of Abu Sufyan and his men and the man said: “They have disembarked at an open-air and I overheard them trading blames, one group saying to the other: ‘You have not achieved anything. You had them in your grasp, then you let them go without slaughtering them. Now they still have men gathering to fight against you.’ On hearing this, the Messenger of Allah, peace and blessings of Allah be upon him, ordered his Companions, inspite of their excruciating injuries, to follow their trail. He said: “No one should follow me except those who partook in the war.” ‘Abdullah Ibn Ubayy said: “I will march along with you.” “No,” the Messenger of Allah, peace and blessings of Allah be upon him, vehemently objected. Inspite of their tribulation, the injured Companions responded to Allah and His Messenger and set out with him. Allah says in His Noble Book: Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (Soorah Aal ‘Imran 3:172)

He (the narrator) added: Allah's Messenger, peace and blessings of Allah be upon him,) permitted Jabir to join him when it was mentioned to him that he remained behind in Madinah because his father commanded him to stay back and care for his sisters.

Ibn 'Abbas said concerning the Verse: Allah (Alone) is Sufficient for us (Soorah Aal 'Imran 3:173) Ibrahim said it when he was thrown into the fire and Muhammad also said it when it was said to him: Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Soorah Aal 'Imran 3:173) Al-Bukhari related it exclusively.

Al-Bukhari related from 'A'ishah concerning the Verse: Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (Soorah Aal 'Imran 3:172) She said to 'Urwah: "O my nephew! Your father, AzZubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Messenger on the day (of the Battle of Uhud). When Allah's Messenger, peace and blessings of Allah be upon him, suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') trail?' He then selected seventy men from amongst them (for this purpose) among whom were Abu Bakr and Az-Zubair." This is how AlBukhari related it.

This wording is extremely strange for the popular version among the authors of books on Islamic military history is that those who went with Allah's Messenger, peace be upon him, to Hamra'Al-Asad were the same people who partook in the Battle of Uhud; they were seven hundred in total as mentioned earlier and seventy of them were martyred.

Ibn Jareer related through 'Awfi Ibn 'Abbas who said: Allah put fear into the heart of Abu Sufyan on the Day of Uhud after what occurred from him, so he returned to Makkah. The Battle of Uhud occurred in Shawwal. The merchants used to set out in Dhul-Qa'dah for Madinah and they would disembark at AlBadr As-Sughra once every year. So they set out after the Battle of Uhud. Many of the Muslims were wounded and they

complained to Allah's Messenger, peace and blessings of Allah be upon him, about that. The pain of their situation became aggravated. So the Messenger chose the people who would accompany him on the trail from the willing ones. He said to us: "Right now, they are coming for Hajj and they will not be capable of something similar till next year." Then Shaitan came in order to terrify his friends; he said: 'Hosts have gathered against you.' So the people objected to following the Prophet so he said: "I am going even if no one follows me." So Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, Az-Zubair, Sa'd, 'Abdur-Rahman Ibn 'Awf, Abu 'Ubaidah, Ibn Mas'ood and Hudhaifah among seventy others stood with him. Thus, they went on the trail of Abu Sufyan till they reached As-Safra.' Then Allah revealed: Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (Soorah Aal 'Imran 3:172) This narration is also strange.

Ibn Ishaq related: When Allah's Messenger returned to Madinah, 'Abdullah Ibn Ubayy, according to what Az-Zuhri narrated to me, used to stand unobjectionably to address the people every Friday. It used to be a distinction to his personality and his clan who saw it as a honor that one of them, whenever the Messenger of Allah, peace and blessings of Allah be upon him, got up on Friday to address the people, would corroborate: "This is the Messenger of Allah in your presence. Allah has ennobled and honored you with his presence (in your misdt) so help and strengthen him, listen and obey him and then he would sit. After his misdemeanor at the Battle of Uhud and upon the people's return to Madinah, 'Abdullah Ibn Ubayy again wanted to act as he used to whenever the Prophet rose to address the people. Infuriated by his turncoat attitude, the Muslims seized him by his cloth and told him: "Sit down! O enemy of Allah, you are not fit for that endeavor, not after what you have done." He angrily went out overstepping the necks of people while fuming: 'By Allah, it is as if I have said something wrong whereas I merely stood to consolidate his affair.' Some Ansari met him at the entrance of the Mosque and they asked: "Woe to you, what happened to you?" He said: "I stood to consolidate his affair and a group of his Companions pounced on me, pulled me and tongue-lashed me as if I said something bad when I stood to consolidate his affair." The Ansaris said: "Return so that Allah's Messenger may seek Allah's forgiveness for you." Arrogantly, 'Abdullah Ibn Ubayy said: "By

Allah, I do not have any desire for him to seek forgiveness on my behalf." Then Ibn Ishaq cited some of the Verses of the Qur'an that were revealed concerning the story of Uhud in Soorah Aal 'Imran from the Verse: And (remember) when you (Muhammad) left your household in the morning to post the Believers at their stations for the Battle (of Uhud). And Allah is AllHearer, All-Knower. (Soorah Aal 'Imran 3:121) till a complete sixty Verses were revealed and he discussed them.

We (the author) have also extensively and sufficiently discussed that in our book, At-Tafseer.

I say: None of the polytheists were captured except for Abu Azzah Al-Jumahi, according to what was related by Ash-Shafi'i and others. Allah's Messenger ordered his execution and it was carried out by AzZubair in his presence. It is also said that it was 'Asim Ibn Thabit Ibn Abul-Aflah who executed him.

The Fourth Year of Hijrah

A military operation led by Abu Salamah Ibn Abdul Asad Abi Tulaihah Al-Asadi took place in Muharram of the fourth year. The contingent advanced as far as the watering place known as Qatan.

Al-Waqidi related from Salamah Ibn 'Abdullah Ibn 'Umar Ibn Abi Salamah and others that Abu Salamah took part in the Battle of Uhud and his upper arm was injured, which he kept nursing for a month. At the outset of the month of Muharram, exactly thirty-five months after the Hijrah, the Messenger of Allah, peace and blessings of Allah be upon him, called upon him and said: "Set out with this contingent; I have appointed you to command it." He gave him the war standard and said: "Advance till you reach the territory of the Banu Asad and raid them." He recommended him to have the awe of Allah and to be good to the Muslims accompanying him. One hundred and fifty warriors marched forth with him till they reached the lower part of Qatan which is Banu Asad's watering place. Meanwhile, Taleehah Al-Asadi and his brother, Salamah, the sons of Khuwailid, had mobilized there, a military contingent from the various allies of Banu Asad with the intent of attacking the Prophet. A man had come from them to inform the Prophet of their collaboration

against him. Thus Allah's Messenger, peace and blessings of Allah be upon him, sent with him Abu Salamah at the helm of this military contingent.

When they got to their territory, the Muslims took them by surprise and they dispersed in confusion and abandoned large herds of camels and goats. Abu Salamah gathered them as booty and also captured three of their men and returned to Madinah.

'Umar Ibn Abu Salamah said, Abu Usamah Al-Jushami was the one who injured my father and he kept nursing the wound for a whole month and he was healed. When he got well, Allah's Messenger, peace and blessings of Allah be upon him, sent him to Qatan in Muharram of the fourth year of Hijrah. He was away (on the military expedition) for about ten nights. However, on his return to Madinah, his wound relapsed and he died three days to the end of the month of Jumadal-Oola.

My mother observed the iddah till the conclusion of four months and ten days and then Allah's Messenger, peace and blessings of Allah be upon him, married her and consummated the marriage in the last few nights of the month of Shawwal. My mother used to say: "There is no harm in marrying and consummating the marriage in the month of Shawwal. The Prophet married me in Shawwal and consummated with me in the same month." He added: Umm Salamah died in Dhul-Qa'dah in the 59th year. This is related by Al-Baihaqi.

I say: we shall mention again the Prophet's marriage to Umm Salamah in Shawwal in the close of the discussion of the events of this year.

The Ghazwat of Ar-Rajee'

"Allah's Messenger sent a contingent of ten men as spies under the leadership of 'Asim Ibn Thabit They proceeded till they reached Hadah, a place between 'Usfan and Makkah, and their news reached a branch of the tribe of Hudhail called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates at their stopover. They said, "These are the dates of Yathrib (i.e. Madinah)," and they continued to follow their tracks.

When ‘Asim and his companions saw their pursuers, they went up on a high place and the people encircled them. They said to them, “Come down and surrender, and we promise and guarantee that we will not kill any one of you.”

‘Asim Ibn Thabit, the leader of the contingent, said, “By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet.” Then they shot arrows at them till they killed ‘Asim along with six others, and a group came down accepting their promise and covenant, and they were Khubaib Zaid Ibn Ad-Dathinah and another man. When they captured them, they untied the strings of their bows and bind them with it.

Then the third (of the captives) said, “This is the first betrayal. By Allah! I will not go with you. No doubt these have set a good example for me. Namely the martyred.”

So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Zaid Ibn Dathinah with them and sold them (as slaves) in Makkah.

The sons of Al-Harith Ibn ‘Amir Ibn Nawfal bought Khubaib for he was the person who had killed (their father) Al-Harith Ibn ‘Amr on the day (of the Battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib asked to borrow, from a daughter of Al-Harith, a razor to shave his pubic hair, and she lent it to him.

Inadvertently, while she was inattentive, her going son went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, “Are you afraid that I will kill him? Never would I do such a thing.”

Later on (while narrating the story) she said, “By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there were no fruit in Makkah.” She used to say, “It was food

Allah provided Khubaib with." When they took him from the sacred precinct of Makkah to Al-Hill (outside the sanctuary) to kill him, Khubaib requested them. "Allow me to offer two Rak'ahs of prayers." They allowed him and he prayed two Rak'ahs and then said, "By Allah! Had I not been afraid that you would think that I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them." Then he recited: *As I am killed as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes,*

He will bless the cut limbs of my body

Then 'Uqbah Ibn Al-Harith went up to him and killed him. It was Khubaib who set the tradition of a Muslim praying while in to captivity (before he is executed).

Later on, when some polytheists from Quraish were informed that 'Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) 'Asim had killed one of their chiefs on the day (of the Battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over 'Asim and protect him from their messenger and thus they could not cut off anything from his flesh."

Military Contingent of Umayyah Ad-Damri in Pursuit of the Murderers of Khubaib

Abu Sufyan addressed a group of Quraish saying: Is there a man who could assassinate Muhammad while he walks in the markets, so that we may obtain our full retribution. A Bedouin Arab came to him at his residence and said: "If you would give me my due in full, I will proceed to assassinate him, for I am wellaware of the path and with me is my dagger which is like an eagle's wings." Abu Sufyan then said: "You are our cohort."

Then he provided him with a camel and provision and said: “Proceed immediately to accomplish your goal for I fear that someone might learn of this plot and pass the information on to Muhammad.” The Bedouin said: “No one will hear of it.” So, he set out the same night on his camel for his dastard mission. He traveled for five days and reached Al-Harrah in the morning of the sixth day. There, he began to inquire about the Messenger of Allah, peace and blessings of Allah be upon him, till he got to the place of prayer and he was informed that he (the Messenger of Allah) had gone toward Banu ‘Abdul-Ashhal. Again, the Bedouin redirected his camel till he got to the quarters of Banu ‘Abdul-Ashhal. He tethered his camel and went ahead to seek out the Messenger of Allah. Meanwhile, the Prophet was in his Mosque meeting with a group of his Companions. When the Bedouin entered the Mosque and the Messenger of Allah, peace and blessings of Allah be upon him, saw him, he said: “This man has come intending some treachery but Allah has frustrated his effort.” The man stopped and asked: “Which one of you is Ibn ‘Abdul-Muttalib?” The Messenger of Allah, peace and blessings of Allah be upon him, answered: “I am Ibn ‘Abdul-Muttalib.” Then he came close and overshadowed the Messenger of Allah, peace be upon him, as if with an intent to please him and demonstrate his joy. Usaid Ibn Hudair pulled him aside and said: “Step aside from Allah’s Messenger,” and he seized his underpants and the dagger was revealed. “This is a treacherous fellow!” and the Bedouin became alarmed and began shouting for clemency: “My blood! My blood!! O Muhammad.”

Usaid Ibn Hudair kept shaking him violently with his cloth wrapped around his neck. The Prophet said to him: “Tell me the truth. Who are you and what has brought you? If you tell me the truth, it will benefit you but if you lie to me, be sure that I have been informed of it.” The Bedouin said: “Will I then be safe?” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Yes you will be safe.” Then he informed him of his plot in conjunction with Abu Sufyan and what he has given him in reward. The Prophet ordered that he be detained in the custody of Usaid Ibn Hudair. The next day, the Messenger of Allah, peace and blessings of Allah be upon him, called for him and said: “I have guaranteed your security, so you may now go wherever you wish or if you desire I will present to you a better option.” “And what option is that?” the Bedouin asked. “That you bear witness that none deserves to be worshipped except

Allah and that I am the Messenger of Allah." The Bedouin said: "I bear witness that none deserves to be worshipped except Allah and that you are the Messenger of Allah. O Muhammad, I was most terrified the moment I saw you, my senses went away and I was weakened. Coupled with the fact that you were aware of my purpose while no man could have preceded me to this place with that information and besides, no one was privy to that information; then I realized that you are forbidden (to be harmed) and that you are upon the truth and that the party of Abu Sufyan is a party of Shaitan."

The Prophet kept smiling at the words of the Bedouin. He remained in Madinah for a few days and then sought permission from the Prophet and went away and no words were heard about him again.

Allah's Messenger, peace and blessings of Allah be upon him, then said to 'Amr Ibn Umayyah Ad-Damri and Salamah Ibn Aslam Ibn Hareesh: "Both of you, proceed to Abu Sufyan Ibn Harb. If you find the right opportunity, kill him."

'Amr continued: "So I went along with my companion till we reached the center of Yajaj where we tethered our camels. My companion said: 'O 'Amr, do you have any desire that we go to Makkah so that we may circumambulate the House (Ka'bah) and offer two units of prayer." I said: "I know better than you about the character of the people of Makkah, once they are oppressed they bear all their fangs and tenaciously hang on (to the offense). Moreover, I am well-known in Makkah like a speckled horse." My companion insisted, so we proceeded and entered Makkah. We circumambulated seven times and offered two units of prayer. When I came out, Mua'wiyyah Ibn Abi Sufyan met me and he quickly recognized me. He said: "'Amr Ibn Umayyah and his evil." Then he warned the people of Makkah (of our presence). They said: "'Amr has not come with any good intent." 'Amr used to be an assassin in the Jahiliyyah. When the inhabitants of Makkah gathered, 'Amr and Salamah fled. The people went in their pursuit. They rushed to the mountain. 'Amr narrated: "Then I entered a cave and I hid from them till next morning. They searched all over the mountain for us all through the night. But Allah blinded them to look in the direction of Madinah. At the first illumination of the early morning, 'Uthman Ibn Malik Ibn 'Ubaidullah At-Taimi

approached to gather fodder for his horse. I said to Salamah Ibn Aslam, if he sees us he will disclose our location to the inhabitants of Makkah. Now that they have dispersed from us, he will bring back the inhabitants of Makkah on our trail. He kept coming directly to the entrance of the cave till he saw us." 'Amr added: "I sprang out of the cave and stabbed him below his navel with my dagger so violently that he fell down and yelled. The inhabitants of Makkah gathered again after they had dispersed. I recoiled into my position and I warned my companion not to move. They came to him and asked: "Who attacked you?" He answered as he ebbed away: "'Amr Ibn Umayyah Ad-Damri." Abu Sufyan said: "We knew that he has not come for any good." However, he was not able to reveal our location to them as he was in the throes of his death. After he became cold, they again frantically searched for us without success. Afterward, they carried his dead body away. We remained in our position for two more days until the search for us calmed down. Then we came out and proceeded to At-Tan'eem and my companion said to me: 'O 'Amr Ibn Umayyah, do you have any desire for lowering Khubaib Ibn 'Adiyy?" I asked him: "Where is he?" He answered: "He is over there crucified and surrounded by guards." So I said: "Give me some time, move away from here. If you fear for anything, run to your camel, hop on it and return to Allah's Messenger, peace and blessings of Allah be upon him. When you get to him, inform him of the course of events. Leave me alone for I know the way to Madinah." I sneaked up to Khubaib's corpse and lifted him on my back. I have not walked more than twenty cubits before the guards woke up and they came in my pursuit. I threw the bier down and I did not forget its sound. Then I stirred sand with my leg over it to cover it up. Then I took the road to As-Safra'. My pursuers soon became exhausted and they returned.

Meanwhile, my companion had run to his camel and rode as fast as possible back to Allah's Messenger, peace and blessings of Allah be upon him. He informed him of the incident. I proceeded on my way back till I was overlooking Al-Ghameem. I hid inside a cave with my bow and arrows and my sword. While I was in the cave, a tall one-eyed man from Banu Ad-Dee from Banu Bakr approached driving his sheep and goats. He entered the cave and found me. "Who are you?" I said: "A man from Banu Bakr." The man said: "I am also from Banu Bakr." Then he reclined and raised his voice singing:

I shall never be a Muslim as long as I live

I shall never adopt the religion of the Muslims

I said to myself: By Allah, I desire to kill you. When the man slept off, I moved close to him and killed him violently. When I proceeded on my return journey, I met two men whom the Quraish had sent to reconnoiter for them. I accosted them: “Surrender!” I said to them. One of them refused and I shot him an arrow and killed him. When the other saw this, he willingly surrendered himself to me. I restrained and tied him up and I brought him along to the Prophet. When I arrived at Madinah, I came upon some children of the Ansar who were playing. They heard their elderls saying: “Here is ‘Amr!” The children then ran to the Prophet and informed him of my arrival. I came to him leading my captive whose thumb I have tied with my bowstring. When Allah’s Messenger, peace and blessings of Allah be upon him, saw me, he broke into laughter and he supplicated for good for me. Salamah had arrived in Madinah three days before ‘Amr.

The Expedition Bi’r Ma‘oonah

Anas Ibn Malik narrated: “The Messenger of Allah sent seventy men, called Al-Qurra‘ for some purpose. The two groups of Banu Sulaim called Ri’l and Dhakwan appeared to them near a well called Bi’r Ma‘oonah. The people (i.e. Al-Qurra‘) said, ‘By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.’ But (the polytheists) killed them. The Prophet therefore invoked evil upon them for a month during the morning prayer. That was the beginning of AlQunoot and we used not to say Qunoot prior to that.”

Anas also narrated (that) (the tribes of) Ri'l, Dhakwan, Usayyah and Banu Lihyan asked Allah’s Messenger, peace and blessings of Allah be upon him, to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra’ in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma‘oonah, the polytheists betrayed and killed them. When this news reached the Prophet, he recited Al-Qunoot for one month in the morning prayer, invoking evil upon some of the Arab tribes, upon Ri’l, Dhakwan, ‘Usayyah and Banu

Lihyan. We used to read a Verse of the Qur'an revealed concerning them but was later abrogated. The Verse was: "Convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased."

Al-Bukhari also related from Anas Ibn Malik that Allah's Messenger, peace and blessings of Allah be upon him, sent Haram, the brother of Umm Sulaim, at the head of seventy riders. The chief of the polytheists, Amir Ibn At-Tufail had proposed three suggestions (to the Prophet) saying, "Choose one of three alternatives: (1) that the Bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or, otherwise I will attack you with two thousand warriors from Banu Ghatafan." But before he could execute his threat, Amir was infected with plague in the house of a lady from the family of Umm Fulan. He said, "Shall I stay in the house of a lady from the family of Umm Fulan after having a (swelled) gland like that of a she-camel? Get me my horse." So he died on the back of his horse.

Then Haram, the brother of Umm Sulaim, and a lame man along with another man from Banu Fulan went toward the polytheists (i.e. the tribe of Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. polytheists) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Messenger?" So, he started talking to them, but they signaled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! (Allah is Greatest), I have succeeded, by the Lord of the Ka'bah!" The companion of Haram was pursued by the polytheists, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a Verse that was among the ones that were later abrogated. It was: "We have met our Lord and He is pleased with us and has made us pleased." (After this event) the Prophet invoked evil on the polytheists every morning for thirty days. He invoked evil upon the (tribes of) Ri'l, Dhakwan, Banu Lihyan and Usayyah who offended Allah and His Messenger."

Al-Bukhari also related that Anas Ibn Malik said (that): “When Haram Ibn Milhan, his uncle, was stabbed on the day of Bi’r Ma‘oonah, he sprinkled his blood over his face and his head this way and then said, 'I have succeeded, by the Lord of the Ka‘bah'.”

Al-Bukhari also related that Hisham Ibn ‘Urwah narrated (that): When those (Muslims) at Bi’r Ma‘oonah were martyred and ‘Amr Ibn Umayyah Ad-Damri was taken prisoner, Amir Ibn At-Tufail, pointing at a killed person, asked ‘Amr, “Who is this?” ‘Amr Ibn Umayyah said to him, “He is ‘Amir Ibn Fuhairah.” Amir Ibn At-Tufail said, “I saw him lifted to the sky after he was killed till I saw the sky between him and the Earth, and then he was brought down upon the Earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, “Your Companions (of Bi’r Ma‘oona) have been killed, and they have asked their Lord saying, ‘O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us’.” So Allah informed them (i.e. the Prophet and his Companions) about them (i.e. martyrs of Bir Ma‘oonah).

On that day, ‘Urwah Ibn Asma’ Ibn As-Salt, who was one of them, was killed, and ‘Urwah (Ibn AzZubair) was named after ‘Urwah Ibn Asma’ and Mundhir (Ibn Az-Zubair) was named after Mundhir Ibn ‘Amr (who had also been martyred on that day).

The Expedition of Banu Nadeer Concerning Whom Allah Revealed Soorah Al-Hashr

It is recorded in Saheeh Al-Bukhari that Ibn ‘Abbas used to call it “Soorah Bani An-Nadeer”. Al-Bukhari also related from Az-Zuhri from ‘Urwah that he said: the incident of Banu Nadeer occurred three months after Badr and before Uhud.

Ibn Ishaq related that the Messenger of Allah, peace and blessings of Allah be upon him, went out to Banu Nadeer seeking their assistance in paying the blood money for the two men of Banu Amir who were accidentally killed by ‘Amr Ibn Umayyah. This was in accordance with the clauses of the treaty that both parties had already signed. When the Messenger of Allah got to them, they demonstrated willingness to assist. They said: “O

yes, O Abul-Qasim, we shall aid you upon what you desire.” Then the Jews went into a private consultation. They made a proposal: “You will never again find the man in such a position (meanwhile, the Messenger was sitting by a wall of their homes). So, who will climb the top of this house and thrown a large rock on him and rid us of him forever?” ‘Amr Ibn Jahhash Ibn Ka‘b volunteered: “I am up to the task.” So he climbed the house intent upon throwing the stone on him. Meanwhile, Allah’s Messenger, peace and blessings of Allah be upon him, was sitting in the midst of a group of Companions including Abu Bakr, ‘Umar and ‘Ali.

Then the secret plot was exposed to Allah’s Messenger, peace be upon him, through Inspiration from the heavens. He immediately got up and headed back to Madinah. Meanwhile, his Companions had noticed his absence and had gone in search of him. They met a man who was returning from Madinah and asked him if he had seen the Prophet and he said: “I saw him entering Madinah.” So the Companions proceeded till they got to him. He informed them of the evil scheme of the Jews against him.

Ibn Ishaq related: The Messenger of Allah, peace and blessings of Allah be upon him, advanced and laid siege on them for six nights. In the course of that, the prohibition of intoxicants was revealed. The Jews were holed up in their fortresses. Then Allah’s Messenger, peace and blessings of Allah be upon him, ordered that their palm trees be cut down and burned. When they saw this, they called out: “O Muhammad you used to forbid evil and you used to find fault with one who perpetrates it, so why are you cutting down and burning the palm trees?” He said that a group of the Banu ‘Awf Ibn Al-Khazraj among whom was ‘Abdullah Ibn Ubayy, Wadee‘ah and Malik Ibn Qawqal, Suwaid and Da‘is had sent words to Banu Nadeer bolstering them: “Remain in your residences and defend yourself. Verily we shall not abandon you. If they fight against you, we shall fight alongside you and if you are expelled, we shall go along with you.” Banu Nadeer chose to remain in contravention of the Prophet’s order of their expulsion relying on the promise of reinforcement to fight their cause. However, Allah caste terror into their hearts and they eventually preferred expulsion, pleading for their blood to be spared. The Prophet stipulated that the can only take with them from their belongings that which can be carried on the back of a camel, and they were not to

carry an weapons. They agreed to all of these terms and were expelled from Madinah.

Ibn Ishaq also said: They carried with them only their belongings that could be carried on the back of a camel. Some would even remove their doorframe and load it on the back of their camel and then proceed. Some of them went to Khaibar and others went to Sham. Among the notables of those who went to Khaibar were Sallam Ibn Abul-Huqaiq, Kinanah Ibn Ar-Rabee‘ Ibn Abil-Huqaiq and Huyayy Ibn Akhtab.

Ibn Ishaq added: Allah revealed Soorah Al-Hashr in its entirety concerning them, detailing His wrath which the inflicted upon them and the punishment executed on them by His Messenger and what they themselves wrought by their own hands. Then Ibn Ishaq began to explain the Verses and we have also discussed it extensively in our book of Tafseer. All praise is due to Allah.

Allah says: Whatsoever is in the heavens and whatsoever is on the Earth glorifies Allah. And He is the Almighty, the All-Wise. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadeer) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah’s (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allah and His Messenger (Muhammad). And whosoever opposes Allah, then verily, Allah is Severe in punishment. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqoon (rebellious, disobedient to Allah). (Soorah Al-Hashr 59:1-5)

Here, Allah glorifies Himself and informed us that all His celestial and terrestrial creatures glorify Him, and that He is Almighty, Whose Greatness and Eminence do not dissipate, and the Wise in all of what He

created and in all what He decreed and legislated. Included in this is the decree and direction of the Messenger of Allah and His believing servants in granting them victory over their enemies, the Jews, who opposed Allah and His Messenger and estranged themselves from Allah's Messenger and His Shari'ah. Nevertheless, all of these did not impel fighting against them till their siege by the one who has been aided with the casting of terror in the enemies' hearts from the distance of a month's journey. Still he besieged them with his forces and his own eminent self for six nights. They were seized by extreme fear till they were humbled and pleaded for a truce to preserve their blood which was granted to them upon the terms that they will take from their wealth only what can be carried on the back of their riding animals and that they will not carry with them any weapon as a way of humiliation and precaution. They destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). (Soorah Al-Hashr 59:2)

Then Allah mentions that if they had not been exiled (i.e. from the neighborhood of Allah's Messenger in Madinah), they would have been inflicted with a far more severe punishment in this world, i.e., execution, in addition to a painful punishment which would have been in store for them in the Hereafter.

Then Allah mentions the wisdom contained in burning some of their palm-trees and sparing others all of which was acceptable. What you (O Muslims) cut down of the palm-trees (of the enemy)…" i.e. of good dates. "…or you left them standing on their stems, it was by Leave of Allah... (Soorah Al-Hashr 59:5)

All of that has been permitted by legislation and decree so there is no blame on you concerning that. It is not corruption as claimed by the vilest of slaves; rather it is a demonstration of power and humiliation for the sinful and disbelieving folks.

Al-Bukhari related from Ibn 'Umar that Allah's Messenger, peace and blessings of Allah be upon him, had the date-palm trees of Banu Nadeer burned and cut down at a place called Al-Buwairah. Allah then revealed: What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order

that He might disgrace the Fasiqoon (the rebellious, the disobedient to Allah).(Soorah Al-Hashr 59:5)

It is also recorded in Al-Bukhari from Ibn ‘Umar that: “The Prophet(Peace and Blessings of Allah be upon him)burned the date-palm trees of Bani An-Nadeer. Hassan Ibn Thabit said the following poetic verses about this event:-

“The terrible burning of Al-Buwairah has been received indifferently

By the nobles of Banu Lu’ayy (the masters and nobles of Quraish).”

Abu Sufyan Ibn Al-Harith (i.e. the Prophet’s cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-

“May Allah bless that burning and set all its (i.e. Madinah) parts on burning fire. You will see who is far from it (i.e. Al- Buwairah)

And which of our lands will be harmed by it (i.e. the burning of Al-Buwairah).”

Then, Allah mentions the ruling of Fay’ (booty) which stipulates that the wealth of the Banu Nadeer was exclusively the right of the Messenger to dispose off as Allah deems fit, as recorded in the Saheehain from ‘Umar Ibn Al-Khattab, who said: “The properties abandoned by Banu Nadeer were the ones which Allah bestowed upon His Messenger for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Messenger of Allah. He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad.”

Then, Allah elaborates on the ruling of Fay’: it is meant for the Muhajiroon and Ansar and those who follow them in goodness copying their pattern and threading their path. What Allah gave as booty (Fay’) to His Messenger (Muhammad) from the people of the townships, - it is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masakeen (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And

whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment. (Soorah Al-Hashr 59:7)

Anas Ibn Malik narrated from the Prophet of Allah, peace and blessings of Allah be upon him, that a man used to present date palm-trees to the Prophet till Banu Quraizah and Banu Nadeer were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet to return some or all the date-palms they had given, but the Prophet had given those trees to Umm Ayman. On that, Umm Ayman came and put the garment around my neck and said, "No, by Him Who has the only right to be worshipped, he will not return those trees to you as he (i.e. the Prophet) has given them to me." The Prophet said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date-palms."

Then Allah (SWT) says in castigation of the hypocrites who pandered toward Banu Nadeer secretly, as mentioned previously, giving them the promise of aid even though they did not carry out any of their promises. Rather, they disappointed them when they were in dire need; meanwhile, their minds had deceived them.

Have you (O Muhammad) not observed the hypocrites who say to their friends among the People of the Scriptures who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious. (al-Hashr [59]:11,12)

Then He chastised them for their cowardice, paucity of their knowledge and their dim-wittedness. Then He drew for them a repulsive and repugnant similitude of Shaitan when he said to man: "Disbelieve in

Allah." But when (man) disbelieves in Allah, Shaitan says: "I am free of you, I fear Allah, the Lord of Al'Alamin (mankind, jinns and all that exists)!) (Soorah Al-Hashr 59:16)

The Story of 'Amr Ibn Su'da Al-Qarazi When He Came Upon the Desolate Residence of Banu Nadeer

After Banu Nadeer had been expelled from Madinah, 'Amr Ibn Su'da came and went round their desolate quarters. When he be held its ruins he was gripped by a deep thought and then he went back to Banu Quraizah. He found them in their church. He blew their horn and they all gathered. Az-Zubair Ibn Bata asked him: "O Abu Sa'eed, where have you been all day that we did not see you." He used to adhere to the church. He said: "Today, I saw a lesson from which we should learn. I saw the residences of our brothers in ruin after they had witnessed glory, strength, dignity, precedence and dexterity. They had abandoned their wealth and now it is controlled by other than them and they were expelled in an ignominious manner. I swear by the Tawrah, this sort of affliction did not come upon a people whom Allah has any use for. Prior to that, Ibn Al-Ashraf, the custodian of their dignity and Ibn Sunainah, their leader and Banu Qainuqa' had met similar fate. Meanwhile, they were Jews of strength, men of great numbers, military might and support. They were encircled and no one escaped with his head till they were enslaved and some were wounded and they were let off upon being expelled from Yathrib.

"My people, you have all witnessed all that you have witnessed, so listen to me and come along so that we may follow Muhammad. By Allah, you are aware that he is a Prophet, the tiding and affairs of whom Ibn Al-Hayyaban, Abu 'Umair and Ibn Hirash have given us. Both of them were the most knowledgeable Jews who came to us from Jerusalem to await his coming. They enjoined on us to follow him and to convey their greeting to him (whenever he appeared) after which they died upon their religion and we buried them by this rock of ours."

After hearing this speech, the entire congregation was dead silent and no one said a word. Then he repeated his address and scared them with the threat of war, enslavement and expulsion to drive home his point. Az-Zubair Ibn Bata said: "I swear by the Tawrah, I had read his attributes in

Bata's book, the Tawrah revealed to Moosa but not in the Mathani which we have invented by ourselves." Thereupon Ka'b Ibn Asad said to him: "So what has prevented you (from following him), O Aba 'Abdur-Rahman?" He replied: "You, O Ka'b." Surprised at this claim, Ka'b Ibn Asad asked: "How is that? I swear by the Tawrah, I have never stood in your way." "You have." Az-Zubair insisted and added: "You are our most influential person and our trustee. If you follow him, we will also follow him and if you refuse we will also refuse." Then 'Amr Ibn Su'da turned to Ka'b and he mentioned their disputation on this till 'Amr said: "I do not have anything more to say concerning him than what I have already said: (i.e.) my heart is not comfortable with following (him)." Related by Al-Baihaqi.

The Ghazwat of Banu Lihyan During Which the Fear Prayer Was First Held at Usfan

Imam Ahmad related that Ayyash said: We were with the Messenger of Allah, peace and blessings of Allah be upon him, at Usfan and we were arrayed against the disbelievers led by Khalid Ibn Al-Waleed. The enemy straddled us from the direction of the Qiblah. The Messenger of Allah, peace and blessings of Allah be upon him, led us in Salat Zuhr. The Kuffar said: "We suffered from negligence; we became careless. We should have attacked them while they were praying. It is more beloved to them than their children and their lives." Thereupon, Jibraeel descended with this Verse: "When you (O Messenger Muhammad) are among them, and lead them in As-Salat (the prayer)…" (Soorah An-Nisa' 4:102)

When the time of the afternoon prayer came, the Messenger of Allah peace be upon him, stood facing the Qiblah, and the disbelievers were standing in front of him. The people stood in a row behind him and there was another row behind this row. The Messenger of Allah, peace and blessings of Allah be upon him, bowed and all of them bowed. He then prostrated and also the row near him prostrated. The other people in the second row remained standing and stood guard over them. When they performed two prostrations and stood up, those who were behind them prostrated. The people in the front row near him then stepped backward taking the place of the people in the second row and the second row took the place of the first row.

The Messenger of Allah, peace and blessings of Allah be upon him, then bowed and all of them bowed together. Then he and the row near him prostrated themselves. The other people in the second row remained standing and stood guard over them. When the Messenger of Allah and the row near him (i.e. the front row) were seated, the people in the second row behind them prostrated themselves. Then all of them were seated. The Prophet then uttered the salutation upon all of them. He prayed in his manner at Usfan as well as at the territory of Banu Sulaim."

Jabir narrated: We partook in a military expedition with the Messenger of Allah, peace and blessings of Allah be upon him, against the people of Juhainah. A ferocious battle ensued. When it was time for Zuhr, the polytheists said: "If we had attacked them (during their prayer), we would have decimated them." Whereupon Jibraeel informed the Messenger of Allah, peace and blessings of Allah be upon him, of that and he inturn said to us: "They (the Kuffar) say, the time of Salat will soon come which is more beloved to them than their children'."

Imam Ahmad related from Abu Hurairah that Allah's Messenger, peace and blessings of Allah be upon him, disembarked between Dajnan and Usfan and the polytheists said: "These people have a prayer (which they offer) that is much more beloved to them than their children and their virgin women – and that is – the 'Asr Prayer. Mobilize yourselves and let's attack them in unison." Then Jibraeel came to Allah's Messenger, peace and blessings of Allah be upon him, and ordered him to divide his Companions into two groups and that he should pray leading the first group while the other stands behind to guard with their weapons. Then the other group would also come to pray with him while the first group would also stand guard with their weapons so that the two groups would pray one Rak'ah each with the Messenger of Allah, peace and blessings of Allah be upon him, and the Prophet will offer two Rak'ahs."

I say: "If Abu Hurairah witnessed this incident, then it occurred after Khaibar, otherwise the narration would be one of the mursals of the Companions and there is no harm about that in the view of the majority of scholars. And Allah (SWT) knows best.

However, whether the Ghazwat of Usfan occurred before or after Khandaq is still a controversial issue. Some scholars, among whom is Ash-Shafi'i, claim that the "Fear Prayer" was legislated after the Battle of Khandaq. On that day, they had delayed the prayer beyond its appointed time due to the excuse of fighting. Had the "Fear Prayer" been legislated at the time, they would have offered it and they would not have delayed the prayer beyond its appointed time. This is why some of the military historians argue that the Ghazwat of Banu Lihyan, during which the "Fear Prayer" was offered at Usfaan, occurred after the expedition of Banu Quraizah.

The Expedition of Dhatur-Riqa‘

Ibn Ishaq related: After the invasion of Banu Nadeer, Allah's Messenger, peace and blessings of Allah be upon him, remained in Madinah for the month of Rabee‘ ul-Akhir and some part of Jumada. Then he invaded Najd to checkmate the two tribes of Muharib and Banu Tha‘labah of Ghatafan. He appointed Abu Dharr to look after the affairs of Madinah and, according to Ibn Hisham, it was ‘Uthman Ibn Affan who was appointed. The Messenger of Allah, peace and blessings of Allah be upon him, advanced till he reached Nakhl. The expedition was known as the expedition of Dhatur-Riqa‘. Ibn Hisham said that it was called so because their flag became tattered in the battle. It is also said that the name Dhatur-Riqa‘ belonged to a tree located at the scene.

Ibn Ishaq said: They confronted a host of Ghatafan (warriors) and they came close to fighting but it was averted because there was mutual fear between the two forces such that Allah's Messenger, peace and blessings of Allah be upon him, led the Companions in the “Fear Prayer.”

Ibn Hisham had traced the chain of the Hadith of the "Fear Prayer" from ‘Abdul-Warith Ibn Sa‘eed AtTannoori from Yoonus Ibn ‘Ubaid from Al-Hasan from Jabir Ibn ‘Abdullah and the second chain is through ‘Abdul-Warith from Ayyoob from Abu Az-Zubair from Jabir. The third chain is through ‘AbdulWarith from Ayyoob from Nafi‘ from Ibn ‘Umar. However, in all of these chains, neither Ghazwat of Najd nor that of Dhatur-Riqa‘ was mentioned. Nevertheless, there is no contradiction in the timing and place of the two.

The fact of the expedition of Dhatur-Riqa‘, which took place in Najd against Banu Muharib and Banu Tha‘labah of the Ghatafan, occurring before the Battle of Khandaq is disputable. Al-Bukhari argues that it occurred after Khaibar drawing the evidence for it from the fact that Abu Moosa Al-Ash‘ari witnessed it, as shall be pointed out soon. Meanwhile, his arrival was in the nights of Khaibar in the company of Ja‘afar and his companions. The same is also true of Abu Hurairah and he has narrated: “I offered the 'Fear Prayer' with the Messenger of Allah in the expedition of Najd.” That whish also indicates that it came after the Battle of Khandaq is that Allah’s Messenger, peace and blessings of Allah be upon him, permitted Ibn ‘Umar to participate in fighting for the first time in the Battle of Khandaq , it is recorded in the Saheeh that he said: “I partook in the military expedition with the Messenger in the direction of Najd,” and he mentioned the "Fear Prayer."

The Story of Gawrath Ibn Al-Harith

Jabir related that a man from Banu Muharib called Gawrath said to his people from the Ghatafan and Muharib: “Shouldn’t I kill Muhammad for you?” They responded: “Yes. And how are you going to accomplish that?” He said: “I shall assassinate him.” Then he approached the Prophet while he was sitting and the Messenger of Allah’s sword was in his lap. So he said: “Muhammad, may I look at this sword of yours?” and the Messenger of Allah, peace and blessings of Allah be upon him, replied: “Yes.” He took the sword, unsheathed it and began to brandish it and Allah restrained him. He said: “Muhammad, aren’t you afraid of me?” “No, I do not entertain any fear of you,” the Prophet said. The man insisted: “You are not afraid of me while there is a sword in my hand?” Again the Prophet responded calmly: “No, Allah will protect me from your harm.” Then he sheathed the sword and returned it to him and Allah revealed: O you who believe! Remember the Favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let Believers put their trust. (Soorah Al-Ma’idah 5:11)

Jabir narrated that he took part in the expedition of Najd along with Allah’s Messenger, peace and blessings of Allah be upon him, and when the time for the afternoon rest approached he was in a valley with plenty

of thorny trees; he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees seeking shade. While we were in this state, Allah's Messenger called us and we came and found a Bedouin sitting in front of him. The Prophet said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Messenger, peace and blessings of Allah be upon him, did not punish him inspite of what he had done.

The Story of the One Whose Wife Was Killed in the Expedition

Jabir Ibn Abdullah narrated: We proceeded in the company of the Messenger of Allah, peace and blessings of Allah be upon him, for the Battle of Dhatur-Riqa'. One of the Muslims killed the wife of one of the disbelievers. He (the husband of the woman killed) took an oath saying: I shall not rest until I draw blood from one of the Companions of Muhammad.

He went out following the footsteps of the Prophet. The Prophet encamped at a certain place. He said: "Who will keep watch on us?" A person from the Muhajiroon (Emigrants) and another from the Ansar (Helpers) volunteered. He said: "Go to the mouth of the mountain pass." volunteers were 'Ammar Ibn Yasir and 'Abbad Ibn Bishr. When they went to the mouth of the mountain pass the man from the Ansar asked the man from the Muhajiroon: "Which section of the night do you wish that I stand guard while you lie down, the first part or the last?" The Muhajiroon said: "Stand guard in the first part." So, the Muhajiroon lay down to sleep while the man from the Ansar stood praying.

The man (enemy) came to them. When he saw the person he realized that he was the watchman of the Muslims. He shot him with an arrow and hit the target. But the Ansari took the arrow out and threw it away and remained standing (in prayer). He (the enemy) then shot a second arrow and then a third one, hitting the target on each occasion. Each time, the Ansari would remove the arrow and throw it away while still standing in

prayer. Then he (the Ansari) bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away.

When the man from the Muhajiroon saw the man from the Ansar bleeding, he exclaimed: "Subhan-Allah (Glory be to Allah)! Why did you not wake me up the first time when he shot at you?" He replied: I was busy reciting a chapter of the Qur'an and I did not like to break it till I complete it. When he shot at me repeatedly I bowed and stirred you. I swear by Allah, had I not feared that I would be neglectful of the duty post which Allah's Messenger commanded me to man, my life would have been terminated before I break its recitation or I succeed in completing it." This is how Ibn Ishaq has related it in Al-Maghazi and Abu Dawood had related it from Abu Tawbah from Ibn Al-Mubarak from Ibn Ishaq.

The Story of Jabir's Camel During This Expedition

Jabir Ibn Abdullah narrated: I went out with Allah's Messenger to the expedition of Dhatur-Riqa‘ of Nakhl riding my slow and exhausted camel. On our return journey, the army preceded while I lagged behind. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." The Messenger of Allah, peace and blessings of Allah be upon him, said: "Make it kneel." I did so and the Prophet also did so (with his own camel). Then he said: "Give me the stick in your hand (or break a branch from a tree for me)." I did as he ordered. So, he got down and poked the camel with this stick several times and then ordered me to ride. I rode the camel and it became so fast.

While I was discussing with Allah's Messenger, peace and blessings of Allah be upon him, he asked me: "Will you sell your camel to me, O Jabir?" I said: "I will rather give it to you as gift." "No, I will pay its worth." The Prophet insisted. "Then make an offer," I said. The Messenger of Allah said: "I have taken it for a dirham." I said: "No." The Prophet bargained further: "Then for two dirhams," "No," I insisted. The Messenger of Allah, peace be upon him, kept jerking up the price till he offered one uqiyyah (of gold)." "Have you been pleased, O Messenger of Allah?" He said: "Yes." "Then it is yours," I said. The Prophet then said: "I have taken it."

In the course of our discussion, he asked me: "Have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir responded, "O Messenger of Allah, my father had been martyred in the Battle of Uhud and left for me seven sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet said, "You will attain by Allah's leave. When we reached Sirar, we will order camels to be slaughtered, spend the day there so that when she (Jabir's wife) hear of our return and she will dust her cushion." I said: "We do not have a cushion." He replied: "You will have. When you arrive, I advise you associate with your wife (that you may have an intelligent son)." When we arrived at Sirar, the Messenger did as he said. He ordered that camels be slaughtered and we stayed for the day there.

At night fall, the Messenger of Allah, peace and blessings of Allah be upon him, entered Madinah and we entered with him. I related to the woman about the events including all that Allah's Messenger said to me. She said: "Please listen and obey (the Prophet)." In the morning, I took hold of the camel and headed to him till I tethered it by the entrance of the Messenger of Allah's house, then I sat in the mosque nearby. When the Messenger came out and saw the camel he said: "What is this?" They said: "Jabir brought this camel." "So where is Jabir?" the Messenger of Allah, peace and blessings of Allah be upon him, asked. I was called by him and when I came, he said, "O son of my brother, take hold of your camel for it is yours." Then he called Bilal and said to him: "Go with Jabir and weigh for him one uqiyyah (of gold)." So I went with him and Bilal weighed for me one uqiyyah and added a little more for me. He added: "It never ceased to increase (in its blessing) in my possession till it was taken on the Day of Harrah. Something similar has been related in the Saheeh from Jabir.

The Second Expedition of Badr

It is the Badr by appointment [a meeting] which was promised the Battle of Uhud. Ibn Ishaq said: when Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah from the expedition of Dhatur-Riqa‘, he remained there for the remainder of Jumada Al-Oola, Jumaad

Al-Aakhir and Rajab. Then he set out in Sha'ban to Badr for the appointment set by Abu Sufyan. Ibn Hisham related: "And he appointed 'Abdullah Ibn 'Abdullah Ibn Ubayy Ibn Salool over Madinah in his absence."

Ibn Ishaq added: The Messenger of Allah, peace be upon him, encamped at Badr and remained there for eight days waiting for Abu Sufyan. Meanwhile, Abu Sufyan also marched out with the forces of Makkah till they reached Majannah in the direction of Az-Zahran. Some people said that he reached Usfan. Then he began to feel reluctant and consider returning home. He said to his men: "O tribe of Quraish! Nothing will improve the condition you are in but a fruitful year — a year during which your animals feed on plants and bushes and give you milk to drink. And I see that this is a rainless year, therefore I am returning now and I recommend you to return with me." Then they all returned after becoming crestfallen.

The people of Makkah nicknamed this army "the army of As-Saweeq" taunting that they marched forth only to drink As-Saweeq.

Then, Makhshi Ibn Amr Ad-Damri came and he had entered into a pact with the Prophet at the Battle of Waddan on behalf of Banu Damrah. He said: "O Muhammad, have you come here this water to confront the Quraish?" The Prophet replied: "Yes, O brother of Banu Damrah." If you wish we shall repudiate the pact between us both so that we may both fight till Allah decides between us both." He said: "No, by Allah, we do not have any need for that." Then Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah without a fight.

Aggregate Events that Occurred in the Fourth Year of Hijrah

Ibn Jareer narrated: In Jumada Al-Oola of the same year, 'Abdullah Ibn 'Uthman Ibn Affan died, i.e. the son of Ruqayyah, the daughter of Allah's Messenger, may Allah be pleased with him. The boy died at the age of six and the Messenger of Allah, peace and blessings of Allah be upon him, offered the funeral prayer on him and his father, 'Uthman, descended into his grave (to by his corpse for burial).

The same year, Abu Salamah ‘Abdullah Ibn ‘Abdul-Asad Ibn Hilal Ibn ‘Abdullah Ibn ‘Umar Ibn Makhzoom Al-Qurashi Al-Makhzoomi died. His mother was Barrah Bint ‘Abdul-Muttalib, the aunt of Allah’s Messenger. Abu Salamah was a foster-brother to the Messenger of Allah, peace and blessings of Allah be upon him, as they both suckled from Thuwaibah, the freed slave of Abu Lahab.

Ibn Jareer related: Few nights to the close of the month of Sha‘ban, Al-Hasan Ibn ‘Ali was born to Fatimah, the daughter of Allah’s Messenger. The narrator also said that in the month of Ramadan of the same year, Allah’s Messenger, peace and blessings of Allah be upon him, married Zainab Bint Khuzaimah Ibn Al-Harith.

Al-Waqidi said that in the month of Shawwal of the same year, Allah’s Messenger, peace and blessings of Allah be upon him, married Umm Salamah Bint Abi Umayyah.

I say: Prior to marrying the Prophet, Umm Salamah was with the father of her children, Abu Salamah Ibn ‘Abdul-Asad who had witnessed Badr and Uhud as pointed out earlier.

Umm Salamah narrated: One day, Abu Salamah returned to me from the presence of Allah’s Messenger and said: I heard Allah’s Messenger say that “No misfortune will befall a Muslim if he says at the time of that misfortune, as Allah has ordered, ‘Inna lillahi wa inna ilaihi raji‘oon. Allahumma jurni fi museebati, wakhluf li khairan minha’ (To Allah we belong and to Him we are returning. O Allah, reward me in my misfortune and give me better than it afterwards) except that Allah will do that for him.”

Umm Salamah continued: “I memorized that statement from him. So, when Abu Salamah died, I said the statement to myself: “Where can I find someone better than Abu Salamah?” After I had completed my waiting period (iddah), Allah’s Messenger sought my permission to enter. At the time, I was tanning a leather of mine. I washed my hands from the leaves (with which I was tanning), then I gave him permission. I spread out for him a leather cushion filled with fiber and he sat on it. He sought my hand in marriage. When he concluded his speech, I said to him: “O Allah’s

Messenger, who am I not to have a desire to marry you but I am an extremely jealous woman, thus, I am scared that you will find in me something for which Allah might punish me. I am also a woman who has gathered some ages and I also have dependants." The Messenger of Allah, peace and blessings of Allah be upon him, responded: "As for what you mentioned concerning your jealousy, Allah will cure you of it. As for the age which you have gathered, a similar thing has happened to me too. With regard to the dependants, whom you mentioned, your dependants are my dependants as well." Umm Salamah then said: "I have submitted myself to Allah's Messenger." She then added: "Allah has certainly replaced for me someone better than Abu Salamah – Allah's Messenger."

The Fifth Year of Hijrah, the Expedition of Dawmatul-Jandal in Rabee‘ ulAwwal

Ibn Ishaq related: Afterwards, Allah's Messenger, peace and blessings of Allah be upon him, invaded Dawmatul-Jundal. Ibn Hisham said: It occurred in Rabee‘ ul-Awwal in the fifth year of Hijrah and he appointed Siba‘ Ibn ‘Urfutah Al-Ghifari over Madinah.

Muhammad Ibn ‘Umar Al-Waqidi has related it with his chain of narrations from his teachers from a number of predecessors who said: The target of the Messenger of Allah, peace and blessings of Allah be upon him, was the borders of Syria. It was also said that the invasion was to terrorize Ceasar. The Messenger of Allah, peace be upon him, had been informed that a large number of soldiers had encamped at Dawmatul-Jandal and were terrorizing everyone that they come across, and that a large market was located there. He was informed that they are mobilizing with the intent to invade Madinah. Thus, the Messenger of Allah, peace and blessings of Allah be upon him, selected his men and marched out with one thousand Muslim warriors. They would advance under the cover of night and rest by day. He had a guide from the Banu Udhrah named Madhkoor. When they approached Dawmatul-Jandal, the guide informed him of the location of the pasture of Banu Tameem. They advanced till they snuck upon their cattles and shepherds. Some were killed and others scattered in different directions. When the news of the attack reached the inhabitants of Dawmatul-Jandal, they fled in all directions for their lives and evacuated their habitations. The Prophet encamped on their public

square but did not find anyone. He stayed there for a few days during which he dispatched some expeditionary forces and then withdrew. Muhammad Ibn Salamah captured one of them and brought him to Allah's Messenger, peace and blessings of Allah be upon him. He enquired from him about the whereabouts of his companions and he disclosed that they had fled the day before. The Messenger of Allah, peace and blessings of Allah be upon him, presented Islam to him and he accepted. Then, the Messenger of Allah, peace and blessings of Allah be upon him, returned to Madinah.

The Battle of Khandaq Otherwise Known as the Battle of the Confederates

The battle took place in the month of Shawwal, fifth year of Hijrah. Ibn Ishaq related that from 'Urwah Ibn Az-Zubair, Qatadah, Al-Baihaqi and more than one scholar among the predecessors and the successors.

From the account of Al-Khandaq is that a group of Jews including Salam Ibn Abil-Huqaiq An-Nadari, Huyayy Ibn Akhtab An-Nadari, Kinanah Ibn Abil-Huqaiq, Hawdhah Ibn Qais Al-Wa'ili and Abu 'Ammar Al-Wa'ili were there among a group of Banu An-Nadeer and another from Banu Wa'il. These were the people who rallied the confederates against the Messenger of Allah, peace and blessings of Allah be upon him. They went to the Quraish in Makkah and invited them to a war against the Messenger of Allah saying: "We shall align with you till we all exterminate him." The Quraish said in response: "O Jews, you are the first of the People of the Book and you possess the knowledge of that which has stirred disagreement between us and Muhammad. Which religion is better, ours or his? You are more deserving of the truth than him." They were the ones concerning whom Allah revealed: Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path. Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector), and Allah is Sufficient as a Helper. (Soorah An-Nisa' 4:44, 45)

When they presented their proposal to the Quraish, it pleased them and they were enthusiastic about going to war with Allah's Messenger, peace and blessings of Allah be upon him. They mobilized and unified their

ranks against him. The same group of Jews also proceeded till they reached the Ghatafan of Qais Ailan. They invited them to partake in a war against the Prophet. They also informed them that they were with them in that cause and that the Quraish were already disposed toward that. They also rallied with them on that purpose. The Quraish forces commanded by Abu Sufyan marched out. So did the army of Ghatafan commanded by seasoned commanders. Uyainah Ibn Hisn Ibn Hudhaifah Ibn Badr led the contingent of Banu Fazarah; Al-Harith Ibn ‘Awf Ibn Abi Harithah Al-Murri commanded Banu Murrah contingent; Mis’ar Ibn Rukhailah Ibn Nuwairah Ibn Tareef Ibn Suhmah Ibn ‘Abdullah Ibn Hilal Ibn Khulawah Ibn Ashja Ibn Raith Ibn Ghatafan also filed out leading warriors from the people of Ashja.

When the Messenger of Allah, peace and blessings of Allah be upon him, heard of their mobilization against him, he dug a trench around Madinah. Ibn Hisham said: it is said that it was Salman who pointed him to the idea.

Ibn Ishaq related: The Messenger of Allah, peace and blessings of Allah be upon him, also personally worked in digging the trench in order to awaken the desire of the Muslims for reward. The Muslims also worked with him and a party of the hypocrites declined to help, using the excuse of weakness. There were also those who snuck away with neither his permission nor his knowledge. Allah had revealed concerning that: The true Believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful. Make not the calling of the Messenger (Muhammad) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger). And let those who oppose the Messenger’s (Muhammad) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. Certainly, to Allah

belongs all that is in the heavens and the Earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything. (Soorah An-Noor 24: 62-64)

Humaid related that I heard Anas say: Allah's Messenger, peace and blessings of Allah be upon him, went toward Khandaq (i.e. the Trench) and saw the Muhajiroon and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Hereafter, (so please) forgive the Ansar and the Muhajiroon." In its reply the Muhajiroon and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live."

Al-Bukhari related that Sahl Ibn Sa'd narrated: "We were with Allah's Messenger in the Trench, some were digging the Trench while we were carrying the earth on our shoulders. Allah's Messenger, peace and blessings of Allah be upon him, said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Muhajiroon and the Ansar." The Hadith is also related by Muslim.

Al-Bukhari related that Al-Bara' Ibn 'Azib said: "I saw Allah's Messenger on the day (of the Battle) of the Trench carrying earth till the hair on his stomach was covered with dust and he was reciting the following Verses: 'O Allah, were it not for You, We would not have been guided. Nor would we have given in charity, nor prayed. So, bestow on us calmness when we meet the enemy. Then make our feet firm, for indeed, if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them).' The Prophet used to raise his voice while repeating: 'we would not (flee but withstand them)'."

Imam Ahmad related from Anas that Allah's Messenger, peace and blessings of Allah be upon him, said, while they were digging the Trench: "O Allah! There is no goodness except that of the Hereafter, so please set aright (the affairs of) the Ansar and the Muhajiroon."

Jabir narrated: We were digging (the Trench) on the day of Al-Khandaq and we came across a big solid rock. We went to the Prophet and said,

“Here is a rock appearing across the trench.” He said, “I am coming down.” Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, “O Allah’s Messenger! Allow me to go home.” (When the Prophet allowed me) I said to my wife, “I saw the Prophet in a state that I cannot treat lightly. Have you got something for him to eat?” She replied, “I have barley and a she goat.” So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, “I have got a little food prepared, so get up O Allah’s Messenger, you and one or two men along with you (for the food).” The Prophet asked, “How much is that food?” I told him about it. He said, “It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there.” Then he said (to all his Companions), “Get up.” So the Muhajiroon and the Ansar got up.

When I came to my wife, I said, “Allah’s Mercy be upon you! The Prophet came along with the Muhajireen and the Ansar and those who were present with them.” She said, “Did the Prophet ask you (how much food you had)?” I replied, “Yes.” Then the Prophet said, “Enter and do not cram.” The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife), “Eat and present to others as the people are struck with hunger.” It is exclusively related by AlBukhari.

Al-Bara’ Ibn ‘Azib Al-Ansari narrated: Allah’s Messenger commanded us to dig a trench and a rock stood out at a spot in the trench which was too strong for our spade to break. So we went to complain to Allah’s Messenger, peace and blessings of Allah be upon him, about it. He came to check it. He removed his garment and lowered down to the rock. He took the spade and struck the rock uttering “In the Name of Allah.” A third of the rock broke away. The Messenger of Allah, peace and blessings of

Allah be upon him, exclaimed: “Allah is the Greatest, the keys of Ash-Sham (Syria) have been given to me. I swear by Allah, I can see its reddish palaces at the moment from this spot.” Again, upon saying “In the Name of Allah,” he struck the rock for the second time and another one-third of the rock broke away. He again exclaimed: “Allah is Greatest, the keys of Persia have been given to me. I swear by Allah, I can now see the white palace of Mada’in at the moment from this spot.” For the third time, he said “in the Name of Allah,” then he struck the rock, which turned into very small pieces and he said: “Allah is Greatest, I have been given the keys of Yemen, I swear by Allah, I can see the gates of San‘a while I am in my place.”

A Companion of the Prophet narrated: When the Messenger of Allah, peace and blessings of Allah be upon him, ordered that the Trench be dug, a rock stalled the digging. So the Prophet rose, took hold of a spade, removed his upper garment and placed it by the trench and recited: And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the AllKnower. (Soorah Al-An‘am 6:115) and one-third of the rock chipped off and Salman Al-Farisi stood watching as a spark of light shone at the strike of Allah’s Messenger. Then he struck the rock for the second time while reciting the same Verse (as the first strike) and another one-third of the rock chipped off. Another spark of light came out and Salman saw it.

For the third time, the Messenger of Allah, peace and blessings of Allah be upon him, recited: And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. (Soorah Al-An‘am 6:115) and the remaining third of the rock broke into pieces and the Messenger climbed out of the trench, took his upper garment and sat down. Salman said: O Allah’s Messenger, I was watching you while you struck the rock and at each strike there was a spark of light.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Did you really see that, O Salman?” and Salman replied: “Yes, by Him Who sent you with the Truth, O Messenger of Allah.” The Prophet then said: “When I first struck the rock, I was shown the cities of Kisra (Chosroe) and its adjoining territories. Mada’in is a large territory till I saw it with my eyes.” His Companions who were with him asked: “O Messenger of Allah, supplicate that Allah

makes us conquer it, take its descendants as booty and lay waste to their land at our hands." The Prophet supplicated for that.

The Messenger of Allah, peace and blessings of Allah be upon him, continued: "Then I struck it for the second time and I was shown the cities of Kisra (Caesar) and its adjoining territories till I saw it with my own eyes." Again, the Companions requested: "O Messenger of Allah, supplicate that Allah make us conquer it, take its inhabitants as booty and lay waste their land at our hands." The Prophet also supplicated for that. "Then I struck it for the third time and I was shown the cities of Abyssinia and its adjoining villages till I saw it with my own eyes." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "Let the Abyssinians be as long as they let you be. Leave the Turks as long as they leave you."

Imam Ahmad related from Abu Hurairah that Allah's Messenger, peace be upon him, said: "I have been aided with awe and I have been blessed with succinct words with deep meanings and the entire Earth has been made a place of prayer and purification for me. While I was sleeping, the keys of the Earth's treasures were brought to me and placed in my hand."

It is recorded in the Saheehain that Allah's Messenger, peace and blessings of Allah be upon him, said: "When Chosroe (the king of Persia) dies, there will be no Chosroe after him. And when Caesar (the king of Rome) dies, there will be no Caesar after him. By the One in Whose Hands is my life, you will spend their treasures in the cause of Allah."

In another authentic Hadith, Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah displayed the Earth for me – the East and the West and the authority of my Ummah shall extend to what has been displayed to me."

Ibn Ishaq related that when the Messenger of Allah, peace and blessings of Allah be upon him, completed the digging of the Trench, the Quraish came and encamped in the vicinity of Madinah in a place called Al-Asyal with warriors numbering ten thousand from a hotchpotch of tribes and those who followed them from Banu Kinanah and the people of Tihamah.

The Ghatafan also came with their allies from the people of Najd till they encamped at Dhanab Naqama close to Uhud.

The Messenger of Allah, peace and blessing of Allah be upon him, also came out with the Muslims numbering three thousand. They entrenched themselves in Sala‘ Mountain with the Trench standing as a barrier between them and the disbelievers. The Prophet ordered that the children and women be taken to rooftops. Ibn Hisham said: The Messenger of Allah, peace be upon him, appointed Ibn Umm Maktoom over Madinah in his absence. This is the import of Allah’s statement: When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. (Soorah Al-Ahzab 33:10)

‘A’ishah, may Allah be pleased with her, said concerning the Verse: When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah (Soorah Al-Ahzab 33:10), that it was on the Day of the Trench.

Ibn Ishaq related that Huyayy Ibn Akhtab An-Nadari approached Ka‘b Ibn Asad Al-Qurazi, their chief and the most influential person. When Ka‘b learned of his coming, he locked the gate of his fortress against Huyayy. Huyayy sought his permission to enter but he refused to open the gate for him. Huyayy called out: “Woe to you, O Ka‘b, opened the gate for me!” Ka‘b responded: “Woe to you too, O Huyayy, you portend bad omen. I have entered into a pact with Muhammad and I am not going to repudiate the pact between me and him. Leave me as I am for I have always found him loyal and truthful.” Huyayy persisted: “Woe to you, open the gate for me so that I may have words with you.” “I will not!” Ka‘b insisted. “By Allah, you locked your gate against me only because of your Jasheeshah which you fear that I will eat with you.” The man became enraged and threw the gate opened for him. When he had entered, Huyayy said: “Woe to you, O Ka‘b, I have come to present to you perpetual honor and numerous hosts.” “What is that?” Ka‘b asked. “I have come to you with the Quraish and its commander and chief and they have encamped at Al-Asyal and the Ghatafan are also encamped by Mount Uhud with its commander and chief. They have agreed not to withdraw until they

exterminate Muhammad and his followers.” Ka‘b said: “By Allah, you have come to me with a perpetual ignominy.”

Ibn Ishaq said: Huyayy did not cease to cajole Ka‘b till he eventually managed to win him to his side and persuaded him to break his covenant with the Messenger of Allah, peace and blessings of Allah be upon him, and enter into war alongside the confederates.

Ibn Ishaq said: When the news of the intrigue to break the covenant reached the Messenger of Allah, peace and blessings of Allah be upon him, he dispatched Sa‘d Ibn Mu‘adh, who was at the time the leader of Aws, Sa‘d Ibn ‘Ubadah, who was at the time the leader of the Khazraj, along with ‘Abdullah Ibn Rawahah and Khawwat Ibn Jubair, to the Banu Quraizah on the Day of Ahzab. He gave them clear instruction: “Proceed to these people and find out whether the news reaching us from them is true or not. If it is true give me an encrypted message which I can understand and do not puncture the Muslims' confidence. If they, however, still conform to their pact with us, declare it publicly to the people.” The emissaries thus proceeded to meet them.

Moosa Ibn ‘Uqbah related: The emissaries entered the fort of the Banu Qaraizah and invited them to an accord and a renewal of the alignment. They responded: “Our wing has been broken and they were expelled.” By that they meant Banu Nadeer. They also poured vituperations against the Messenger of Allah, peace and blessings of Allah be upon him.

Ibn Ishaq related that they spoke disparagingly against the Messenger of Allah, peace and blessings of Allah be upon him, saying: “Who is the Messenger of Allah? We do not have any pact or covenant with Muhammad.” Sa‘d Ibn Mu‘adh reviled them and they answered him in a similar manner. He was a man with some fury in him. Sa‘d Ibn ‘Ubadah said to him: “Stop insulting them for the matter between us and them is far more serious than insulting them.” The two Sa‘ds withdrew together with their compatriots and returned to the Prophet. When they got to him, they said the salam on him and said: “It is like the treachery of Adal and Al-Qarah toward the people of Ar-Rajee, Khubaib and his companions.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Allah is Greatest! O Muslims have glad tidings.”

Moosa Ibn ‘Uqbah narrated: Then Allah’s Messenger, peace and blessings of Allah be upon him, covered his head with his cloth when the news was brought to him and laid down for a long time. The situation became grave and a sense of fear prevailed when they saw him lying down. It became clear to them that what came from Banu Quraizah was not good at all. Then Allah’s Messenger, peace and blessings of Allah be upon him, raised his head and said: “Have glad tidings of Allah’s victory and help.” The following morning, the enemies started coming one after the other. They were repelled by showers of arrows and stones. Sa‘eed Ibn Musayyab related: Allah’s Messenger, peace be upon him, supplicated: “O Allah, I ask You (to fulfill) Your covenant and promise. O Allah, if You wish (that the Muslims be destroyed) You will not be worshipped.”

Ibn Ishaq related that the situation became aggravated, and palpable fear enveloped the Muslims. The enemy inundated them from above and below them till the Believers began to entertain misgivings in their hearts. Hypocrisy became rife to such an extent that Mu‘attib Ibn Qushair from Banu ‘Amr Ibn ‘Awf said: “Muhammad used to give us hope that we would obtain the treasures of Persians and Romans and now none of us feels safe even going to the lavatory.” Aws Ibn Qaizi also said to the Prophet: “O Messenger of Allah, our houses are vulnerable to the enemies so permit us to go back to our houses for it is outside of Madinah.”

I say: These people and their likes are the subjects of the statement of Allah: And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger promised us nothing but delusions!” And when a party of them said: “O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack)! Therefore go back!” And a band of them ask for permission of the Prophet saying: “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee. (Soorah Al-Ahzab 33:12,13)

When the situation became worse on the people, Allah’s Messenger, peace and blessings of Allah be upon him, according to what was related to me, sent ‘Asim Ibn ‘Umar Ibn Qatadah and others to Uyainah Ibn Hisn and Al-Harith Ibn Awf Al-Murri, both of whom were the commanders of Ghatafan, offering them a third of Madinah’s fruit crops on condition that they withdraw with their forces from fighting against the Messenger of

Allah and his Companions. There was a flurry of correspondences and an unwitnessed agreement was written which yielded no firm results. When the Messenger of Allah, peace and blessings of Allah be upon him, wanted to carry out the proposal to the Ghatafan, he sent for the two Sa‘ds (namely, Sa‘d Ibn Mu‘adh and Sa‘d Ibn ‘Ubadah) and sought their advice. They replied as follows: “Messenger of Allah! Is this course of action which you have preferred from Allah’s Injunction such that we do not have a choice but to obey or is it a new course you want to follow just to provide security for us?” The Messenger of Allah, peace and blessings of Allah be upon him, replied: “It is a course of action which I have devised to provide your security after all the ‘Arabs have shot at you from one bow, i.e. they have united to annihilate you (Muslims) and they have hemmed you in from all directions.” Sa‘d Ibn Mu‘adh said to him: “We have experienced these people while we were both on polytheism and idolatry not worshipping Allah and not having any knowledge of Him. We can safely say that they don’t need the fruit of our orchards, they will rather aim at exterminating us completely. Is it now that Allah has honored us with Islam, guided us to Him and ennobled us with your presence that we should now turn over our wealth to them? We do not have any need for this. By Allah we should give them nothing except our unsheathed swords (i.e. fighting) till Allah decides between us and them.”

Ibn Ishaq related that the Prophet and his Companions remained under siege but there was no serious confrontation between them and their enemies. Meanwhile, ‘Amr Ibn ‘Abd Wudd had fought in the Battle of Badr and he had sustained injuries which prevented him from partaking in the Battle of Uhud. Thus, at the Battle of Khandaq, he marched forth intending to make a mark of his distinguished position as a seasoned warrior. When he and his Calvary halted, he challenged anyone to a duel. “Who will take up my challenge?” he said arrogantly. ‘Ali Ibn Abi Talib stepped out to take up the challenge. When he got to him, ‘Ali said to him: “O ‘Amr, remember you used to swear by Allah that no Quraishi will invite you to one of two alternatives except that you will choose one.” ‘Amr replied: “Yes, that is correct.” Then ‘Ali said: “Then I am inviting you to Allah, His Messenger and to Islam.” ‘Amr said: “I am in no need of that.” Then ‘Ali said: “Then I am inviting you to a combat.” “Why, my nephew? By Allah I do not wish to kill you.” ‘Amr said. ‘Ali responded calmly, “As for me, I swear by Allah, I love to kill you.” This affront

enraged ‘Amr. He hopped down from his horse, hamstrung it and hit its face, then he approached ‘Ali menacingly. A fierce duel ensued and ‘Ali succeeded in killing him. May Allah be pleased with ‘Ali.

Then ‘Ali withdrew toward the Messenger of Allah, peace and blessings of Allah be upon him, his face radiating with happiness. ‘Umar Ibn Al-Khattab said to him: “Why did you not dispossess him of his armor; no ‘Arab has better armor than his.” ‘Ali said: “I broke it and his nakedness became exposed to me so I became shy of stripping him.” Seeing their man fall, his Calvary beat a quick retreat across the Trench.

Moosa Ibn ‘Uqbah related that the disbelievers inundated the Muslims till they were besieged in a fort like situation. The blockade lingered for close to twenty nights. The Muslims were attacked from all sides till a man would not know whether he completed his prayer or not. Detachments of the enemy forces made forays across the Trench. A large detachment headed in the direction of the Prophet’s residence. The Muslims fought them throughout the day till nightfall. When the ‘Asr prayer was due, the enemy detachment advanced and the Prophet and all of his Companions with him were unable to offer the Salat as they would like to. Eventually, the enemy detachment retreated by nightfall. Some claim that the Messenger of Allah, peace and blessings of Allah be upon him, said: “They (the enemy) have diverted us from the middle prayer till the sunset. May Allah fill their graves and their houses with fire, or their graves and stomachs with fire.”

The tribulation became extremely precarious, hypocrisy became rife and disgusting statements were uttered. When the Messenger of Allah saw the people’s anguish and tribulation, he kept giving them good tidings, saying: “By Him in Whose Hands is my soul, the severity of the situation which you are experiencing right now will soon be relieved. I strongly hope that I will circumambulate the Ancient House (Baitul-Ateeq) in security and the keys of the Ka‘bah shall be delivered to me. Allah shall annihilate Kisra and Qaisar and you will spend their treasures in the path of Allah.”

‘Ali narrated that the Prophet said, on the Day of Khandaq: “O Allah! Fill their (i.e. the polytheists’) houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. ‘Asr) till the sunset.”

Al-Bukhari related from Jabir Ibn ‘Abdullah that on the day of Khandaq, ‘Umar Ibn Al-Khattab came after the sun had set, cursing the disbelievers of Quraish and saying, “O Allah’s Messenger! I have not offered the ‘Asr prayer and the sun has set.” The Prophet replied, “By Allah! I too, have not offered the prayer yet." The Prophet then went to Buthan, performed ablution and performed the ‘Asr prayer after the sun had set and then offered the Maghreb prayer after it.”

A section of scholars has used this Hadith as evidence that the Salatal-Wusta (the middle prayer) is the ‘Asr prayer as is related from him in this Hadith. Al-Qadi and Al-Mawardi have held on to Ash-Shafi’i’s position due to the authenticity of this Hadith.

We have composed that by way of transmission and deduction while explaining the words of Allah: Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - ‘Asr). And stand before Allah with obedience and do not speak to others during the Salat (prayers.)

A section of scholars has adduced this as evidence for the permissibility of delaying the Salat due to the excuse of fighting (in war) as opinionated by Makhool and Al-Awza’i. Al-Bukhari has a chapter heading on that and adduced this Hadith as evidence and the Messenger of Allah’s statement on the day he commanded them to advanced to Banu Quraizah as shall be discussed shortly.

The Prophet said, “None of you (Muslims) should offer the ‘Asr prayer but at Banu Quraizah’s place.” When the ‘Asr prayer became due, some of them offered it on the way. Some of them did not offer it till they got to Banu Quraizah after the sun had gone down and the Messenger of Allah, peace and blessings of Allah be upon him, did not berate any one of the two groups. They also advanced as argument what is reported from the Companions and those with them during the siege of Tustar in the year 20 A.H. during the time of ‘Umar when they offered the Fajr (early

morning) prayer after the sun had risen due to the excuse of fighting and the conquest of the fortress was at hand.

Other scholars, who incidentally are in the majority, among whom was Ash-Shafi'i, however, argued that this act on the day of Khandaq has been abrogated with the legislation of the "Fear Prayer" afterward. Meanwhile, it was not legislated prior to that. This is the reason why they delayed the prayer on that day. This is, however, doubtful. Ibn Ishaq and a group of scholars hold the opinion that the Prophet offered the "Fear Prayer" at Usfan and Ibn Ishaq, who is a leader in military history, has situated it in his narration before the Battle of Khandaq as well as Dhatur-Riqa' which he also situated before Khandaq. And Allah knows best.

As for those who said that the delaying of the Salat on the day of Khandaq was as a result of forgetfulness as related by some commentators on (Saheeh) Muslim. This is also doubtful. The probability of that happening is remote considering their extreme concern for observing Salat. This is coupled with the fact that it has been reported that they were not able to offer the Zuhr, 'Asr and Maghreb prayers on that day till they combined them all at the time of Isha'.

Imam Ahmad related from 'Abdur-Rahman Ibn Abi Sa'eed Al-Khudri from his father who said: We were bogged down on the day of Khandaq till a part of the night had gone and we were sufficed, as indicated by the statement of Allah: And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, Almighty. (Soorah Al-Ahzab 33:25)

The Messenger of Allah called Bilal and ordered him to announce the Adhan and then he made the Iqamah and the Prophet offered the Zuhr prayer as he would do at its proper time. He offered the 'Asr prayer in a similar manner. He also offered the Maghreb and Isha' as he would offer them in their actual times. This occurred before the revelation of the "Fear Prayer" as stated by Al-Hajjaj: And if you fear (an enemy), perform Salat on foot or riding. And when you are in safety, offer the Salat in the manner

He has taught you, which you knew not (before). (Soorah Al-Baqarah 2:239)

The Prophet’s Du‘a against the confederates and how Allah dealt with them by His Wisdom and Power

Thus Allah cast terror into their hearts; then sent against them tornadoes which convulsed them.

It is recorded in the Saheehain from ‘Abdullah Ibn Abi Awfa that Allah’s Messenger supplicated against the Ahzab thus: “O Allah! The Revealer of the Book, the Swift-Taker of Accounts, defeat the Ahzab (the Confederates). O Allah, defeat them and convulse them.” In another version, he said: “O Allah, defeat them and grant us victory over them.”

Al-Bukhari related from Abu Hurairah that Allah’s Messenger, peace and blessings of Allah be upon him, used to supplicate thus: “La ilaha ill-Allah Wahdahu’, A’azza jundahu, wa nasara abdahu wa galabal-azab wahdahu, fa la shay’a ba’dahu.” (None has the right to be worshipped except Allah, Alone, (Who) honored His warriors and made His slave victorious, and He, Alone, defeated the confederates; so there is nothing after Him).

Nu‘aim Ibn Mas‘ood came to Allah’s Messenger, peace be upon him, and said: “O Messenger of Allah, I have accepted Islam without the knowledge of my people, so you may command me with whatever you wish.” The Prophet said: “You are only one man amongst us, so go and incite distrust among the enemies toward them off us for war is a stratagem.”

Then Nu‘aim approached Banu Quraizah with whom he had some comradeship during the Jahiliyyah. He said to them: “O Banu Quraizah, you are aware of my sympathy for you and the special relation existing between me and you.” They acknowledge that they did not feel suspicious toward him. Then Nu‘aim said to them: “The Quraish and the Ghatafan are not in a similar situation as you. The town is yours which comprises your properties, children and wives and you cannot abandon them and go somewhere else. The Quraish and Ghatafan are here to fight Muhammad and his Companions. You are supporting them against him while their

own town, women and properties are not here, so they are different from you. If they find an opportunity, they will avail themselves of it but if the situation goes bad, they will return to their own land and abandon you to confront the man whom you will not be able to withstand. Do not partake in the war till you take some of their noblemen as mortgage. Let them be in your possession as measure of assurance for you and on condition that you all fight against Muhammad to a logical conclusion." Quite impressed by the suggestion, they said: "You have indeed directed us to an intelligent suggestion."

Thereafter, Nu'aim proceeded to the Quraish and said to Abu Sufyan Ibn Harb and his company from the Quraish: "You are aware of my sympathy for you and my estrangement from Muhammad. I am privy to a conspiracy of which I see as rightful for me to inform you as a precaution but keep this as a secret." After giving him the assurance of secrecy, Nu'aim then said: "The Jews have become regretful of what they have committed between them and Muhammad. In fact, they have sent a message saying: 'We deeply regret our action. However, will it please you that we deliver the leaders of the Quraish and Ghatafan to you so that you may chop off their necks and then we shall align with you to finish the remainder of them?' And he (Muhammad) had sent back a word in appreciation of that. So, if the Jews request you for some of your noblemen as mortgages, do not grant them even a single person."

Then Nu'aim proceeded to the Ghatafan and said to them, "O people of Ghatafan, you are of my roots, my family and the most beloved people to me so I do not feel that you are suspicious of me." When they acknowledged their trust in him, he then requested that they be secretive about the information he intend to grant them. After they had given him their words, he told them similar to what he told the Quraish and urged them to take precaution as the Quraish.

On the night of a Saturday in the month of Shawwal, 5th year of Hijrah, from Allah's favor to His Messenger was that Abu Sufyan and some chiefs of the Ghatafan sent 'Ikrimah Ibn Abi Jahl among other individuals from the Quraish and the Ghatafan charging them with the message that: "We cannot stay here forever. The infantry and Calvary are bogged down. So be prepared to fight along with us till we finish off Muhammad and

what is between us and him is settled once and for all.” Banu Quraizah also sent a message back, saying: “Today is Saturday which coincides with a day we do not do anything. Some of us have violated this sacred day in the past and the consequence of their action is not hidden from you. Moreover, we will not partake in fighting against Muhammad until you give us some of your men as mortgage, which shall be an assurance for us till we fight and uproot Muhammad. We fear that if you begin the war and there is a negative turn of event, you will then run back to your land and abandon us to face the man all alone; something we will be unable to bear.”

When the emissaries returned with the message of Banu Quraizah, the Quraish said: “By Allah, what Nu‘aim Ibn Mas‘ood said is true.” So they sent back words, saying: “We shall not release to you a single person from us, if you really wish to fight, then come out and fight.” When this latest message reached them, they said: “What Nu‘aim had informed you of is true. They merely wish to fight if they find an opportunity but if the situation goes bad, they will return to their own land and abandon you to confront the man in your own land all alone.” So they sent back a message to the Quraish and the Ghatafan: “We shall not fight along with you till you give us a pawn.” They were refused and Allah drove a wedge between them. Thereafter, He sent against them tornadoes on a wintry and extremely cold night which kept overturning their cooking pots and sending their chattels in disarray.

It has been narrated by Ibrahim At-Taimi on the authority of his father who said: We were sitting in the company of Hudhaifah. A man said, if I were in the time of the Messenger of Allah, I would have fought by his side and would have striven hard for his causes. Hudhaifah said: You might have done that, (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah, peace and blessings of Allah be upon him, on the night of the Battle of Ahzab and we were gripped by a violent wind and severe cold. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Hearken! The man who (goes reconnoitering and) brings me news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted).” We all kept quiet and none of us responded to him. (Again) he said: “Hearken! The man who (goes reconnoitering and) brings me news of the enemy shall be

ranked with me on the Day of Judgment by Allah (the Glorious and Exalted).” Again, we kept quiet and none of us responded to him. He again said: “Hearken! The man who (goes reconnoitering and) brings me news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted).” Then he said: “Get up Hudhaifah, bring me news of the enemy.” When he called me by name I had no alternative but to get up. He said: “Go and bring me information about the enemy, and do nothing that may provoke them against me.” When I left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan warming his back against fire. I put an arrow in the middle of the bow intending to shoot at him, when I recalled the words of the Messenger of Allah, peace and blessings of Allah be upon him, “Do not provoke them against me.” Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (hammam). Presenting myself before him, I gave him information about the enemy. When I did so, I began to feel cold, so the Messenger of Allah, peace and blessings of Allah be upon him, wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: “Get up, O heavy sleeper.”

Al-Hakim and Al-Hafiz Al-Baihaqi related in Aad-Dala’il from ‘Abdul-Azeez, the nephew of Hudhaifah, who said: Hudhaifah related some of the battles they witnessed with the Messenger of Allah, peace and blessings of Allah be upon him, and his audience said: “By Allah, had we witnessed that, we would have done such-and-such (feats of battle).” Hudhaifah said: “do not wish for that. On the night of the Ahzab, we sat still while Abu Sufyan and his army among the confederates were above us and the Jews of Banu Quraizah were below us and we were scared of them for our progenies. We never witnessed a night worse than that due to its darkness, violent winds whose sound was dumbfounding. The darkness was so pitch that each one of could not even see his finger. The hypocrites were advancing excuses to the Prophet, saying: “Our houses are exposed,” even though it was not so and there was no one who sought the permission of Allah’s Messenger, peace and blessings of Allah be upon him, except that he permitted him. Some of them sought permission while some merely snacked away. We were about three hundred men and we were in that condition when Allah’s Messenger, peace and blessings

of Allah be upon him, approached us one after the other till he came upon me while there was nothing shielding me, neither from the enemy nor from the extreme cold, except a woolen outfit whose length did not go beyond my knees. The Prophet got to my position while I was kneeling on my knees. “Who is there?” The Prophet asked. “Hudhaifah,” I replied recoiling further to the ground. “O Messenger of Allah, I hate to stand up.” He ordered me to stand up and I obeyed and then he said: “Sneak into the enemy camp and bring me information.” I was most frightful and chilly. Nevertheless, I set out and the Messenger supplicated: “O Allah, protect him from his front behind, right side, his left, from above him and below him.” Every feeling of fright and chilliness dissipated from me. When I turned to go, he gave me a terse instruction: ‘O Hudhaifah, do not do anything in the enemy ranks till you come back to me’.

“I went out till I got near the enemy camp. I beheld the glow of the enemy campfires. I saw a bulky fellow saying while his hands were upon the fire and rubbing it against his flank. He was saying: “The Departure! The Departure!!” Then I returned to the Messenger of Allah, peace and blessing of Allah be upon him, while he was covered in his mantle praying. By Allah, the moment I came back to Allah’s Messenger, I began to shiver from the cold and the Prophet beckoned to me with his hand while he was praying. I drew close to him and he covered me with his mantle. Whenever a matter becomes aggravated, the Prophet would take recourse in prayer. I informed him that I left the enemies while they were ready to depart. Then Allah revealed: O you who believe! Remember Allah’s Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the Battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do (Soorah Al-Ahzab 33:9) i.e. all of the Verse up to the statement of Allah:

And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, Almighty (Soorah Al-Ahzab 33:25) meaning that Allah turned away their enemy from them with a violent wind, which He sent upon them and forces from the angels and others. “Allah sufficed for the Believers in the fighting.” i.e. they had no need to clash directly

with the enemies, rather, Allah, the Ever All-Strong, Almighty turned them away by His Wisdom and Power.

Thus, it is recorded in the Saheehain from Abu Hurairah that Allah's Messenger, peace be upon him, used to say: "None has the right to be worshipped except Allah, Alone, (Who) honored His warriors and made His slave victorious, and He, Alone, defeated the confederates; so there is nothing after Him."

Allah (SWT) says: Allah sufficed for the believers in the fighting. Indicating that fighting actually took place and the Quraish never returned to fight against the Muslims again thereafter.

Sulaiman Ibn Surad, may Allah be pleased with him, narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "Right now we have defeated them; they will never defeat us again."

The Battle of Banu Quraizah

This (section) includes the severe punishment Allah, the Almighty, meted out to them (in this world) and His promise of an even more excruciating one in the Hereafter. All this owing to their disbelief and nullification of the pact between them and the Messenger of Allah, peace and blessings of Allah be upon him, coupled with their allying with the confederates against him.

Allah The Almighty says: And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, the Almighty. And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things. (Soorah Al-Ahzab 33:25-27)

Al-Bukhari related that Abdullah Ibn ‘Umar, may Allah be pleased with him, narrated, “Whenever Allah’s Messenger, peace and blessings of Allah be upon him, returned from a Ghazwah, Hajj or ‘Umrah, he used to say Takbeer thrice at every elevation of the ground and then would say: “None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms are for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (non-believers).”

Al-Bukhari also related that ‘A’ishah, may Allah be pleased with her, narrated, “When the Prophet, peace and blessings of Allah be upon him, returned on the day (of the Battle) of Al-Khandaq (i.e. the Trench), he put down his arms and took a bath. Then Jibraeel, whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.” “Where (is the new battle front)?”) Allah’s Messenger, peace and blessings of Allah be upon him, asked and Jibraeel said, “This way,” pointing toward the tribe of Bani Quraizah. So Allah’s Messenger, peace and blessings of Allah be upon him, went out toward them.

Al-Bukhari related: Anas Ibn Malik, may Allah be pleased with him, said, “As if I am just now looking at the dust rising in the street of Banu Ghanm (in Madinah) because of the marching of Jibraeel’s regiment when Allah’s Messenger, peace and blessings of Allah be upon him, set out to Banu Quraizah (to attack them).”

Al-Bukhari related that Ibn ‘Umar, may Allah be pleased with them both, said, “On the day of Al-Ahzab (i.e. Clans), the Prophet, peace and blessings of Allah be upon him, said: ‘None of you (Muslims) should offer the ‘Asr prayer but at the place of Banu Quraizah.’ The ‘Asr prayer became due on them on the way. Some of them said, “We will not offer it till we reach it, i.e. the place of Banu Quraizah,” while others said, “No, we will pray at this spot, for the Prophet did not mean that for us.” Later on it was mentioned to the Prophet, peace and blessings of Allah be upon him, and he did not berate any of the two groups.

Al-Baihaqi also related that ‘A’ishah, may Allah be pleased with her, narrated that Allah’s Messenger, peace and blessings of Allah be upon him, was once with her in her apartment when a man said the greeting of peace. “Immediately, the Messenger of Allah, peace and blessings of Allah be upon him, sprinted to his feet and I also got up in pursuit and it turned out to be Dihyah Al-Kalbi. The Messenger of Allah, peace and blessings of Allah be upon him, said: ‘This is Jibraeel. He has commanded me to march toward Banu Quraizah. He said: 'You have put down your arms! As for us, we have not put down ours.
We pursued the polytheists till we reached Hamra’ Al-Asad’.”

That was upon Allah’s Messenger’s return from the Battle of Al-Khandaq. So the Messenger of Allah, peace and blessing of Allah be upon him, rose quickly and said to his Companions: “I make it incumbent upon you not to offer the ‘Asr prayer till you reach Banu Quraizah.” The sun had set before they reached them. A group of the Muslims (on the Prophet’s errand) said, “The Prophet did not intend that you abandon Salat,” so they offered the prayer. However, the other group said, “The command of Allah’s Messenger, peace and blessings of Allah be upon him, is upon us and the sin (of contravening it).”

Thus, a party prayed with faith and expectation of reward while the other refrained with faith and expectation of reward and the Messenger of Allah, peace and blessings of Allah be upon him, did not berate any of the two groups. The Messenger of Allah, peace and blessings of Allah be upon him, proceeded till he came upon an assembly on his way to Banu Quraizah. He asked them: “Did (you see) anyone pass by?” They answered, “It was only Dihyah Al-Kalbi who passed by while riding on a gray mule, under him was a sheet of brocade.” The Prophet, peace and blessings of Allah be upon him, said: “That was Jibraeel who has been sent to shake Banu Quraizah and to cast terror into their hearts.”

The Messenger of Allah, peace and blessings of Allah be upon him, laid siege to them and asked his Companions to stand guard for him till he could make them hear his words. The Prophet, peace and blessings of Allah be upon him, called out to them: “O brothers of apes!” They said, “O Abul-Qasim, you were not a barbarous person.” He besieged them till they succumbed to the judgment of Sa‘d Ibn Mu‘adh, may Allah be

pleased with him, for they had been his allies in the past. Sa‘d, may Allah be pleased with him, gave a judgment concerning them that their fighting men be killed and their children and women be enslaved. This Hadeeth is related from ‘A’ishah, may Allah be pleased with her, as well and others with numerous good chains.

Moosa Ibn Uqbah said: When ‘Ali Ibn Abi Talib, may Allah be pleased with him, saw Allah’s Messenger, peace and blessings of Allah be upon him, coming in his direction, he said, “O Messenger of Allah, return, for Allah has sufficed you against the Jews.” Meanwhile, ‘Ali, may Allah be pleased with him, had heard vile comments from them concerning Allah’s Messenger, peace and blessings of Allah be upon him, and his wives, may Allah be pleased with them all. ‘Ali detested that Allah’s Messenger, peace and blessings of Allah be upon him, should also hear such comments. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Why are you asking me to go back?” But ‘Ali did not disclose what he had heard from them. The Messenger of Allah, peace and blessings of Allah be upon him, then said: "Perhaps you have heard something evil from them concerning me. Proceed, for once the enemies of Allah see me they will not be able to say any of what you have heard.”

When the Messenger of Allah, peace and blessings of Allah be upon him, reached their fort, they were at the top of the fortress; he called out at the top of his voice: “Respond, O Jews! O brethren of apes, Allah has disgraced you and sent down His indignation on you!”

Allah’s Messenger, peace and blessings of Allah be upon him, besieged them for about ten nights with a detachment of Muslims. Allah, the Almighty, sent back Huyayy Ibn Akhtab into the fort of Banu Quraizah and Allah cast terror into their hearts and the siege became excruciating for them. They appealed to Abu Lubabah Ibn Abdul Mundhir, may Allah be pleased with him, to come to them. They had been allies of the Ansar. Abu Lubabah said, “I shall not go to them until Allah’s Messenger, peace and blessings of Allah be upon him, permits me. “I have permitted you,” Allah’s Messenger, peace and blessings of Allah be upon him, said.

Abu Lubabah, may Allah be pleased with him, approached them and they cried out to him saying, “What is your opinion on this matter and what do

you command us (to do)?" Then Abu Lubabah made a signal to his throat running his finger across it indicating that they will be slaughtered. Abu Lubabah had barely departed when he realized that a great Fitnah (trial) had afflicted him. Then he said, "I shall not look into the face of Allah's Messenger, peace and blessings of Allah be upon him, till I offer a sincere repentance and until Allah, the Almighty, acknowledges it in me."

Thus, he returned to Madinah and tied himself to a pillar of the mosque. It is claimed that he remained tied like that for close to twenty nights. When he noticed the long absence of Abu Lubabah, the Messenger of Allah, peace and blessings of Allah be upon him, asked: "Has not Abu Lubabah concluded (his discussion) with his allies?" Then he was informed of what had happened and the Prophet, peace and blessings of Allah be upon him, said: "A trial had befallen him in my absence, had he come to me I would have sought forgiveness for him but since he has done this, then I shall not move him from his spot until Allah judges his case as He wishes."

Ibn Hisham said: According to what Sufyan Ibn Uyainah narrated from Isma'eel Ibn Abu Khalid, from Abdullah Ibn Abu Qatadah, then Allah revealed: O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you. (Soorah Al-Anfal 8:27)

Ibn Hisham said: Abu Lubabah, may Allah be pleased with him, remained fettered for six nights. All the while, his wife would come to him at each time of Salat to loosen the rope so that he could pray, afterwards, he would return to being tied up till Allah, the Almighty, revealed: And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful. (Soorah At-Tawbah 9:102)

Ibn Ishaq related: In the morning, they (Banu Quraizah) submitted to the judgment of Allah's Messenger, peace and blessings of Allah be upon him. Then the Aws were aroused saying, "O Messenger of Allah, they are our allies and not the Khazraj's. You are aware of how you have recently treated their own allies." By their statement they intended the clemency

granted the Banu Qainuqa‘ when ‘Abdullah Ibn Ubayy requested it for them as mentioned earlier.

Ibn Ishaq added: When the ‘Aws said those words to the Prophet, peace and blessings of Allah be upon him, he said: “Would you be satisfied if one of your own tribe gives judgement concerning them?” “Yes,” they replied. “Then let Sa‘d Ibn Mu‘adh be the arbiter.” Meanwhile, Allah’s Messenger, peace and blessings of Allah be upon him, had taken Sa‘d Ibn Mu‘adh, may Allah be pleased with him, for treatment in a tent belonging to a woman from Banu Aslam called Rufaidah located inside the mosque. The woman used to treat the wounded. When Sa‘d, may Allah be pleased with him, was appointed as the judge concerning the Banu Quraizah, his tribesmen came to where he was being treated, lifted him unto a donkey upon which a leather cushion had been placed, for Sa‘d, may Allah be pleased with him, was a handsomely corpulent man.

His tribesmen brought him toward the Messenger of Allah, peace and blessings of Allah be upon him, while they were saying to him, “O Abu ‘Amr, be nice to your allies for Allah’s Messenger has appointed you so that you may show some leniency to them.” When they persistently pestered him with that request, he said, “It is time for Sa‘d, in the cause of Allah, the Almighty, not to fear the blame of anyone who would blame.” Hearing these words, one of those who were accompanying Sa‘d went to the household of Banu ‘Abdul Ashhal to announce the death of Banu Quraizah before the arrival of Sa‘d, may Allah be pleased with him, owing to the words he had heard from him.

When Sa‘d, may Allah be pleased with him, reached the location of the Prophet, peace and blessings of Allah be upon him, and the other Muslims, Allah’s Messenger, peace and blessings of Allah be upon him, said: “Go to your chief.” The Emigrants said: Allah’s Messenger only addressed the Ansar but the Ansar believed he intended all the Muslims. So they rose to him and said, “O Abu ‘Amr, Allah’s Messenger has appointed you in charge of your allies’ affairs that you may arbitrate concerning them.” Then Sa‘d, may Allah be pleased with him, said, “Do you make a covenant with Allah, the Almighty, that you will execute the judgment that I will pronounce on them?” They said, “Yes.” He added, “And the one who is here?” looking at the direction of the Prophet, peace and

blessings of Allah be upon him, without mentioning his name out of veneration. The Messenger of Allah, peace and blessings of Allah be upon him, said, “Yes.” Then Sa‘d, may Allah be pleased with him, said, “My judgment concerning them is that their men should be killed and (their) wealth distributed and (their) children and women should be taken as captives.”

Ibn Ishaq said: ‘Asim Ibn ‘Umar Ibn Qatadah narrated to me from ‘Abdur Rahman Ibn ‘Amr Ibn Sa‘d Ibn Mu‘adh from Alqamah Ibn Waqqas Al-Laithi that Allah’s Messenger, peace and blessings of Allah be upon him, said to Sa‘d, may Allah be pleased with him: “You have ruled concerning them with the judgment of Allah from above the seven heavens.”

Imam Ahmad, may Allah have Mercy upon him, related from Abu Sa‘eed Al-Khudri, may Allah be pleased with him, that the tribe of Quraizah succumbed to the ruling of Sa‘d Ibn Mu‘adh, may Allah be pleased with him. Thus, Allah’s Messenger, peace and blessings of Allah be upon him, sent for Sa‘d and he came while riding on a camel. When he was close to the mosque of the Prophet, the Messenger of Allah, peace and blessings of Allah be upon him, said: “Stand up to meet your chief; or the best of you.” Then he added: “These people have conceded to your judgment.” Sa‘d, may Allah be pleased with him, said, “Let us kill their fighting men and take captives their children and women.” Allah’s Messenger, peace and blessing of Allah be upon him, commented: “You have adjudicated with the judgment of Allah.” Or perhaps he said: “You have ruled with the judgment of the king.”

Ibn Ishaq related: They had said to Ka‘b Ibn Asad while they were being taken to Allah’s Messenger, peace and blessings of Allah be upon him, one after the other, “O Ka‘b, what do you think they are doing to us?” He responded, “Must you demonstrate lack of sense at every moment? Don’t you see that the caller is unceasing and that each person taken away from you does not return? By Allah, it (i.e., your fate) is execution.”

The proceedings continued in that manner till they were finished with. Then Huyayy Ibn Akhtab was brought with his hand tied to his neck with a string. When he saw Allah’s Messenger, peace and blessings of Allah be upon him, he said, “I do not reproach myself for my enmity with you

but whomever Allah, the Almighty, has forsaken will be forsaken." Then he turned to the people and said, "O people, there is no problem with the command (judgment) of Allah, the Almighty. This is a record, a decree and a massacre which Allah has decreed on the Children of Isra'eel." Then he sat down and he was decapitated.

Jabal Ibn Jawwal Ath-Tha'labee said:

By your life! Akhtab did not reproach himself,

Rather, whomever Allah has forsaken stands forsaken,

He will strive till the soul attains its excuse,

Agitate for every agitator covets prestige

Ibn Ishaq said: Allah's Messenger, peace and blessings of Allah be upon him, had ordered the execution of everyone who had grown (private hairs – i.e., attained puberty). Shu'bah Ibn Al-Hajjaaj narrated to me from Abdul Malik Ibn 'Umair, from 'Atiyah Al-Qurazee who said: Allah's Messenger, peace and blessings of Allah be upon him, ordered the execution of everyone that had attained puberty from Banu Quraizah. I was a young lad at the time and they discovered that I had not yet attained puberty so I was left."

The compilers of the four Sunans related the Hadeeth from Abdul Malik Ibn 'Umair from 'Atiyah AlQurazee with similar wordings. Based on this Hadeeth, some of the scholars hold the opinion that the growth of hair in the pubic area is a sign of puberty. In fact, it is puberty based on the more authentic of the two opinions of Ash-Shafi'i and there are scholars who differentiate the boys of the Ahl Dhimmah. Thus, it is puberty in respect of them to the exclusion of others, for the Muslim will be hurt by that (i.e. checking the pubic area).

Ibn Ishaq also related from 'A'ishah, may Allah be pleased with her, that she said: "None of their women were killed except one." She added: "By Allah, she was conversing with me and she laughed boisterously while Allah's Messenger, peace and blessings of Allah be upon him, was

executing her men in the marketplace. Then a caller called out her name, 'Where is such and such woman?' She answered, 'I am, by Allah.' I said to her, 'Woe, what be fell you?' She said, 'I will be executed.' 'For what?' I asked and she said, 'For a crime which I have committed'." Then she was taken away and decapitated. 'A'ishah, may Allah be pleased with her, used to say: "By Allah I never ceased to marvel at her. She was good natured and she laughed a lot even while she knew she was going to be executed." This is how Imam Ahmad, may Allah have Mercy upon him, has related it from Ya'qoob Ibn Ibraheem from his father from Muhammad Ibn Ishaq.

Ibn Ishaq said: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, divided up the wealth, women and children of Banu Quraizah among the Muslims after taking the Khumus (one-fifth). He gave three portions to the horsemen, two for the horse and one for the rider; he gave one portion to the infantry. The horses on that day numbered thirty-six.

The Death of Sa'd Ibn Mu'adh

Ibn Ishaq related: After he had dispensed with the matter of the Banu Quraizah, the wound of Sa'd Ibn Mu'adh, may Allah be pleased with him, relapsed and consequently, he was martyred. Ibn Ishaq added: Mu'adh Ibn Rifa'ah Az-Zurqee narrated to me saying: One whom I trust of my people informed me that Jibraeel came to Allah's Messenger, peace and blessings of Allah be upon him, donning a turban of brocade when the soul of Sa'd bin Mu'adh, may Allah be pleased with him, was taken in the middle of the night and asked: "O Muhammad who is this corpse for whom the heavens were opened and for whom the Throne shook?" The Messenger of Allah, peace and blessings of Allah be upon him, got up hurriedly dragging his cloth and proceeded towards Sa'd, may Allah be pleased with him, and he found that he had died, may Allah be pleased with him."

Imam Ahmad and An-Nasa'i related from Jabir, may Allah be pleased with him, who said, "Allah's Messenger, peace and blessings of Allah be upon him, said to Sa'd, may Allah be pleased with him, on the day of his death while he was being buried: "Glory be to Allah for this righteous slave for whom the Throne of Ar-Rahman (Allah) shook and for whom

the doors of heaven were thrown open. He was pressed and then Allah relieved him.")

I say: This Hadith has been related by Imam Ahmad, may Allah have mercy upon him, from 'A'ishah, may Allah be pleased with her, from the Prophet, peace and blessings of Allah be upon him, that: "There is a squeezing in the grave, if anyone could have escaped it, it would have been Sa'd Ibn Mu'adh."

Al-Hafiz Al-Bazzar related from Ibn 'Umar, may Allah be pleased with them both, who said: Allah's Messenger, peace and blessings of Allah be upon him, said: "The day Sa'd Ibn Mu'adh died, seventy thousand angels descended and they had never descended (to the earth) before that day and the grave squeezed him briefly."

Al-Bukhari related that Jabir, may Allah be pleased with him, said, "I heard the Prophet, peace and blessings of Allah be upon him, saying: "The Throne (of Allah) shook at the death of Sa'd Ibn Mu'adh." A man said to Jabir: "Al-Bara' Ibn 'Azib, may Allah be pleased with him, says that the Throne shook." He said: I heard Allah's Messenger, peace and blessings of Allah be upon him, saying: "The Throne of the Most Compassionate shook because of the death of Sa'd Ibn Mu'adh."

Al-Hafiz Al-Bazzar related from Anas, may Allah be pleased with him, who said, "When the bier of Sa'd was lifted, the hypocrites said, 'How light is his bier!' they said this owing to his judgment concerning Banu Quraizah, so the Messenger of Allah, peace and blessings of Allah be upon him, was asked and he responded: "Rather, it is the angels who are lifting him." Its chain of narration is good.

Benefit: Shaikh Abu 'Umar Ibn Abdul-Barr commented: The Hadeeth of the shaking of the Throne is well-established and recurrent. As-Suhaili said: The group related it from some Companions among whom were Jabir, Abu Sa'eed, Usaid Ibn Hudair, Rumaithah Bint Amr and added, "It is understood in the literal sense for it is not impossible for the Throne to move or shake." However, as for what is related from Malik concerning its weakness and his amazement at its narration; perhaps that is not authentically related from him, and Allah (SWT) knows best.

Al-Bukhari related from Abu Ishaq: I heard Al-Bara’ Ibn Azib, may Allah be pleased with him, saying, “A silken cloth was given as a present to the Prophet, peace and blessings of Allah be upon him. His Companions started touching it and admiring its softness. The Prophet, peace and blessings of Allah be upon him, said: “Are you admiring its softness? The handkerchiefs of Sa‘d Ibn Mu‘adh (in Paradise) are better and softer than this.”

What the Poets Said Concerning the Khandaq and Banu Quraizah

Al-Bukhari related that Al-Bara’ Ibn ‘Azib, may Allah be pleased with him, said, the Prophet, peace and blessings of Allah be upon him, said to Hassan, may Allah be pleased with him: “Lampoon them for Jibraeel is with you.” It is also related from Al-Bara’ Ibn ‘Azib, may Allah be pleased with him, who said: The Prophet, peace and blessings of Allah be upon him, said to Hassan Ibn Thabit, may Allah be pleased with him, on the day of the incident of Banu Quraizah: “Lampoon the Mushrikeen for Jibraeel is with you.”

Ibn Ishaq, Allah have mercy on him, related: Dirar Ibn Al-Khattab Ibn Mirdas from Banu Maharib Ibn Fihr among the people said on the Day of Khandaq: that was prior to his acceptance of Islam:

They have tolerated several thoughts concerning us

While we had led strong battalions

Whose number is as great as Uhud

When its different sides appear to spectators

You will see the bodies of heroes fully harmed with impregnable shield

Branded horses like spears directed at misguided and sinful ones

In our hands are sharp swords with which we strike the forelocks and (decide) matters

It is like a blazing (light) when it is bared in the hands of its wielders

As the blazing of an agate in the night

You will see in it a clear gemstone

Were it not for the trench with him

We would have wreaked havoc on them all

Then Ka‘b Ibn Malik from Banu Salimah, may Allah be pleased with him, responded to him thus:

Questioner is asking what we encountered, if she had witnessed it, she would have see us persevering

We were persevering not finding any equal for Allah

Over what befell us, we were reliant (on Allah)

We have a Prophet who is a truthful vizier

With him we shall overcome all the creation

We will fight against oppressive and disobedient folk

They were watching with enmity

On our right hands are light white (swords)

With which we deal with the exultation of trouble makers

By the gate of the two trenches as if manned my lions

With fangs protecting the den

The people of Makkah know when they came by

Confederates came in groups

That Allah has no partner

And that Allah is the Protector of the believers

Even if you killed Sa‘d impudently

Allah is the best of the powerful

He will admit him into Excellent Gardens

Which will be an abode for the righteous

As you were repulsed in your anger, defeated, disgraced and unsuccessful

A disgrace which denude you of any success there at

And you were on the verge of destruction

By a violent wind which descended on you

You were under it like the blind

Assassination of Abu Rafi‘ Salam Ibn Abu Al-Huqaiq the Jew, May Allah Curse Him

When he had dispensed with the affairs of both the Battle of Khandaq and that of Banu Quraizah, the Khazraj obtained the permission of Allah’s Messenger, peace and blessings of Allah be upon him, to assassinate Abu Rafi‘ Sallam Ibn Abu Al-Huqaiq at Khaibar. He was part of the confederates that besieged Allah’s Messenger, peace and blessings of Allah be upon him. Meanwhile, the Aws had undertaken the assassination of Ka‘b Ibn Al-Ashraf before the Battle of Uhud.

Al-Bukhari related that Al-Bara’ Ibn ‘Azib, may Allah be pleased with him, narrated that Allah’s Messenger, peace and blessings of Allah be upon him, sent some men from the Ansar to (kill) Abu Rafi‘, the Jew, and

appointed ‘Abdullah Ibn Ateek, may Allah be pleased with him, as their leader. Abu Rafi‘ used to slander Allah’s Messenger, peace and blessings of Allah be upon him, and aid his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, ‘Abdullah (Ibn Ateek) said to his companions, “Sit down at your places. I am going, and I will try to play a trick on the gatekeeper so that I may enter (the castle).”

So ‘Abdullah proceeded toward the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gatekeeper (considered ‘Abdullah as one of the castle’s servants) addressed him saying, “O Allah’s Servant! Enter if you wish, for I want to close the gate.” ‘Abdullah continued, “So I went in (the castle) and hid myself. When the people got inside, the gatekeeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi‘ for a pleasant night chat in a room of his.

“When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, ‘Should these people discover my presence, they will not be able to catch me till I have killed him.’ So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, ‘O Abu Rafi‘!’ Abu Rafi‘ and he said, ‘Who is it?’ I proceeded towards the source of the voice and hit him with the sword, and because of my anxiety, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, ‘What is this voice, O Abu Rafi‘?’ He said, ‘Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I had killed him.

“I then opened the doors one after the other till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, ‘I will not go out tonight till I

know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi', the merchant of Hijaz'. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi'.' So I (along with my companions proceeded and) went to the Prophet, peace and blessings of Allah be upon him, and related the whole story to him. He said: "Stretch out your (broken) leg". I stretched it out and he rubbed it and it became as if I had never had any problem with it."

The Assassination of Khalid Ibn Sufyan Ibn Nubaih Al-Hudhali

Imam Ahmad, may Allah have Mercy upon him, related from Ibn 'Abdullah Ibn Unais who reported from his father that Allah's Messenger, peace and blessings of Allah be upon him, invited me and said: "Information has reached me that Khalid Ibn Sufyan Ibn Nubaih Al-Hudhali is rallying people in order to raid me and he is currently at Uranah, so go and assassinate him." (On hearing this) I said, 'O Allah's Messenger, describe his features to me so that I may recognize him (when I see him).' So he said: "Once you see him, you will feel some tremor from sighting him." So I proceeded with my sword till I got to him at Uranah at the time of the 'Asr prayer. When I saw him, I experienced the chill as described to me by Allah's Messenger, peace and blessings of Allah be upon him.

I went toward him but I was afraid that there might be some exchanges of blows between me and him which might engage me beyond the time of Salat so I prayed while I was walking toward him, nodding my head to indicate Rukoo' (bowing) and Sujood (prostration). When I got to him, he asked, "Who are you?" "One of the Arab tribes," I said and added, "I heard about you and your mobilization against this man and I have come to you for that purpose," I said. He responded, "Good, I am truly involved in that cause." I walked with him for a while till I got the opportunity and I bared my sword against him till I killed him and then I withdrew.

When I returned to Allah's Messenger and he saw me, he said: "This (face) has attained success." "I have killed him, O Allah's Messenger." I

said and he responded: “You have spoken the truth.” The Messenger of Allah, peace and blessings of Allah be upon him, stood with me for a while and then took me to his house and presented me a rod and said: “Keep this with you, O Abdullah Ibn Unais.”

Then I went out with it to the people and they queried, “What is this rod for?” I said, “Allah’s Messenger, peace and blessings be upon him, gave it to me and commanded me to keep it.” They said, “Why don’t you go back and ask him concerning it?” So I returned to Allah’s Messenger and asked, “O Allah’s Messenger, why did you give me this rod?” He said: “It is a sign between me and you on the Resurrection, on that day very few people will be able to rely on their good deeds.”

He (the narrator) added: So ‘Abdullah, may Allah be pleased with him, paired the rod with his sword and it did not cease to be with him even at his death, it was enshrouded with him and he was buried like that together.”

The Encounter of ‘Amr Ibn Al-‘As With Najashi and His Acceptance of Islam

‘Amr Ibn Al-‘As, may Allah be pleased with him, narrated: When we departed on the day of Ahzab from the Trenches, I gathered some men among the Quraish who usually shared my opinion and lent their ears to me and I said to them, “You all know that by Allah, the matter of Muhammad is gaining the upper hand in a most hateful manner and right now, I am nursing a thought and I would like to know your opinion on it.” “What is your thought?” they asked and I said, “I think we should go to Najashi and stay with him. If Muhammad eventually prevails over our people, we will remain with Najashi for to remain under his authority is far more beloving than to remain under the rule of Muhammad. However, if it is our people that eventually prevail, we are already well known to them, so nothing will come to us from them except good.” They responded, “This is indeed a brilliant suggestion.” So I said, “Let us gather presents for him and the best souvenir to present to him from our land is leather.”

So we gathered a large quantity of leather and we proceeded till we arrived in his presence. By Allah, we were still with him when ‘Amr Ibn Umayyah Ad-Damri, may Allah be pleased with him, came to him on an errand from the Messenger of Allah, peace and blessings of Allah be upon him, concerning Ja‘afar and his companions. He went in to see Najashi and came out. So I said to my companions, “This is Amr bin Umayyah, once I enter the presence of Najashi I shall ask him to hand him over to me so that I may chop off his neck. Once I have done that, the Quraish will be gratified that I have taken revenge on their behalf with the killing of Muhammad’s messenger.

So I entered his presence and prostrated to him as I used to do. He said, “Welcome, my friend. Have you brought any present for me from your land?” I said, “Yes, O king, I have brought for you a large quantity of leather.” So I presented it to him and he marveled at its beauty and loved it. Then I said to him: “O king, I have seen a man coming out of your palace, he is a messenger for a man who is our enemy, hand him over to me so that I may kill him. He has killed a number of our noblemen and elites.”

The narrator added: Then he (Najashi) became extremely angry. He stretched his hand and hit his nose so violently that I thought he had broken it. At that time, if the ground had cleaved I would have entered into it in flight from him. Then I said, “O king, by Allah, had I thought you would detest that, I would not have requested you to hand him over to me.” Then he said, “Do you ask me to hand over to you the messenger of a man who is visited by the same great Namoos that visited Moosa for you to kill?”

Then I said, “O king, is he truly as you have said?” He replied, “Woe be unto you, O Amr, obey me and follow him, for by Allah he is upon the truth. Moreover, he will prevail over whoever opposes him just as Moosa bin Imran prevailed over Fir‘awn and his army.” Then I said, “Will you then take my allegiance to him upon Islam on his behalf?” He obliged and then stretched out his hand and I pledged allegiance to him upon Islam and thereafter, I took my leave and returned to my companions after my mind had changed from its previous thought. I hid my acceptance of Islam from my companions.

Thereafter, I decided to go to Allah's Messenger, peace and blessings of Allah be upon him, to formally proclaim Islam at his hands. On the way, I met Khalid Ibn al-Waleed, may Allah be pleased with him, on his way out of Makkah and that was just shortly before the Conquest (of Makkah). So I said, "Where to, O Abu Sulaiman?" He said, "By Allah, the sign has become evident that the man is indeed a Prophet, so, by Allah, I am going to declare my Islam." I said, "By Allah, I also came for no other purpose then to accept Islam."

So we both arrived at the presence of the Prophet, peace and blessings of Allah be upon him, in Madinah and Khalid Ibn Al-Waleed, may Allah be pleased with him, stepped forward and declared his acceptance of Islam and pledged his allegiance. Then I also moved close to the Prophet, peace and blessings of Allah be upon him, and said, "O Messenger of Allah, I will pledge my allegiance to you upon the condition that you forgive all that has preceded of my sins and I do not mention the later ones." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "O 'Amr, pledge your allegiance, for Islam obliterates all (sins) that came before it."

'Amr, may Allah be pleased with him, continued, "Then I pledged allegiance and thereafter I departed." Ibn Ishaq related: I have been informed from impeccable sources that 'Uthman Ibn Talhah Ibn Abi Talhah, may Allah be pleased with him, was with both of them.

I say: Their acceptance of Islam occurred after the Treaty of Al-Hudaybiyah and at the time, Khalid Ibn Al-Waleed, may Allah be pleased with him, was with the Calvary of the Mushrikeen as shall be elucidated in due course. The mentioning of his acceptance of Islam thereafter flows better. We only mentioned it in following Imam Muhammad Ibn Ishaq, may Allah have Mercy on him, because the first time 'Amr Ibn Al-'As, may Allah be pleased with him, went to Najashi was after the Battle of Khandaq. Obviously, he went within the last five years. And Allah knows best.

The Prophet's Marriage to Umm Habeebah Ramlah Bint Abu Sufyan

Al-Baihaqi related, after (relating the) incident of Al-Khandaq, through Al-Kalbi from Abu Saleh from Ibn 'Abbas, may Allah be pleased with them both, who said while commenting on the Verse: Perhaps Allah will make friendship between you and those whom you hold as enemies. (Soorah Al-Mumtahinah 60:7):

"That was concerning the Prophet's marriage to Umm Habeebah Bint Abu Sufyan, may Allah be pleased with her, so she became one of the Mothers of Believers and Mu'awiyah, may Allah be pleased with him, became the Uncle of the Believers."

Umm Habeebah, may Allah be pleased with her, narrated that she was married to 'Ubaidullah Ibn Jahsh and he traveled to Najashi but died. Thus Allah's Messenger, peace and blessings of Allah be upon him, married Umm Habeebah, may Allah be pleased with her, while she was in Abyssinia and Najashi married her to him. Her Mahr was four thousand dirhams. She was sent with Shurahbil Ibn Hasanah, may Allah be pleased with him, and all her essentials were supplied by Najashi. The Messenger of Allah, peace and blessings of Allah be upon him, did not send anything to her. He (the reporter) added, "Meanwhile, the Mahr of the Prophet's wives was four hundred."

The more authentic view is that the Mahr of the Prophet's wives was twelve uqiyyah and nasha (uqiyyah and a waqiyyah equals forty dirhams and a nash is half a dirham) totaling five hundred dirhams.

I say: The representative of the Prophet, peace and blessings of Allah be upon him, in accepting the marriage was Najashi, the king of Abyssinia, as related by Yoonus from Muhammad Ibn Ishaq: Abu Ja'far Muhammad Ibn 'Ali Ibn Al-Husain narrated to me that: Allah's Messenger, peace and blessings of Allah be upon him, sent 'Amr Ibn Umayyah Ad-Damri, may Allah be pleased with him, to Najashi and he married Umm Habeebah to him and paid four hundred deenars on his behalf.

Al-Hafiz Ibn Al-Atheer says in Usdul-Ghabah, relating from Qatadah, that when Umm Habeebah, may Allah be pleased with her, migrated from Abyssinia to Madinah, Allah’s Messenger, peace and blessings of Allah be upon him, sought and married her. It is also related from some of them that he (the Prophet) married her after her father’s acceptance of Islam after the Conquest (of Makkah). This opinion adduced as evidence what is related by Muslim from Ibn ‘Abbas, may Allah be pleased with them both, that Abu Sufyan said, ‘O Messenger of Allah grant me three things and the Prophet said: ‘Yes’. ‘Make me the commander (of the Muslim army) so that I may fight against the disbelievers as I fought against the Muslims.’ He said: ‘Yes.’ And he (Abu Sufyan) again said, ‘Accept Mu‘awiyah to serve as your scribe.’ The Prophet, peace and blessing of Allah be upon him, said: ‘Yes’. He (further) said, ‘I have with me the best and most pretty (woman) of all the Arabs, Umm Habeebah, daughter of Abu Sufyan; I marry her to you’, whereupon he said: ‘Yes’.

Ibn Atheer said: This Hadith is from the ones over which Muslim is criticized for when Abu Sufyan, may Allah be pleased with him, came to renew the contract just before the conquest of Makkah, he visited his daughter Umm Habeebah, may Allah be pleased with her, and she snatched the Prophet’s cushion from underneath him. He said, “My daughter, do you consider this bed unfit for me (i.e., my status) or me unfit for it?” She said, “It is the bed of Allah’s Messenger, peace and blessings be upon him, and you are an unclean polytheist.” He said, “My daughter, you have been afflicted with evil after (you left) me.”

Ibn Hazm said: This Hadith is fabricated by ‘Ikrimah Ibn Ammar but this statement is unacceptable. Others say that he intended to renew the marriage contract due to its occurrence without his permission which constituted a blemish for him. Some others say: He believed that the marriage of his daughter was nullified with his own acceptance of Islam. All of these are however weak. The better view is that he wanted to marry to the Prophet, peace and blessings of Allah be upon him, another daughter of his, ‘Azzah, due to the honor that would accrue to him and a recourse to her sister, Umm Habeebah, as related in the Saheehain and that is a misconception on the part of the narrator for mentioning Umm Habeebah. We have cited a report in corroboration of that.

The Prophet’s Marriage to Zainab Bint Jahsh Ibn Ri’ab Ibn Ya‘mar Ibn Sabirah Ibn Murrah Ibn Kabeer Ibn Ghanm Ibn Doowdan Ibn Asad Ibn Khuzaimah Al-Asadiyyah

Allah, the Almighty, says: And (remember) when you said to him (Zaid Ibn Harithah, the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him.

So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled. There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of (the Prophets of) old. And the Command of Allah is a decree determined. (Soorah Al-Ahzab 33:37,38)

The one on whom Allah, the Almighty, bestowed Grace here is Zaid Ibn Al-Harithah, may Allah be pleased with him, the freed slave of the Messenger of Allah, peace and blessings of Allah be upon him. Allah bestowed Grace on him with Islam and the Messenger of Allah, peace and blessings of Allah be upon him, bestowed Grace on him by manumitting and marrying him to his aunt’s daughter, Zainab Bint Jahsh, may Allah be pleased with her. Maqatil Ibn Hayyan related, “The amount of dowry he paid to her was ten deenar, sixty dirham, a face veil, a blanket, a shield, fifty measures of food and ten measures of dates.”

She was married to him for close to a year or a little more than a year and then strife erupted between both of them. Her husband came to the

Messenger of Allah, peace and blessings of Allah be upon him, complaining about his wife and the Prophet, peace and blessings of Allah be upon him, kept telling him: "Keep your wife to yourself, and fear Allah."

Allah, the Almighty, says: You did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest. (Soorah Al-Ahzab 33:37)

'Ali Ibn Al-Husain Zainul-'Abideen and As-Suddi said: Allah, the Almighty, had already informed him that she would be one of his wives and that is what he, Allah's Messenger, peace and blessings of Allah be upon him, hid in his heart. Many of the predecessors have commented on this matter relating strange narrations some of which contain some doubts. We have deliberately omitted them.

Allah says: So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage (Soorah Al-Ahzab 33:37) meaning that when Zaid divorced his wife and after she had concluded her waiting period, Allah's Messenger, peace and blessings of Allah be upon him, sent a message seeking her hand in marriage for himself. Then she married him. The One Who married her [to the Prophet] was the Lord of the Worlds, the Exalted and Sublime. This is confirmed in Saheeh AlBukhari from Anas Ibn Malik, may Allah be pleased with him, that Zainab Bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, peace and blessings of Allah be upon him, and used to say: "Your families married you, but Allah married me (to the Prophet) from above the seven Heavens."

It is concerning her that the Verse of Al-Hijab (veil) was revealed: O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. (Soorah Al-Ahzab 33:53)

Imam Ahmad, may Allah have Mercy upon him, related from Anas, may Allah be pleased with him, that when Zainab's waiting period was over, the Prophet, peace and blessings of Allah be upon him, said to Zaid: "Go and mention me to her." So he proceeded till he got to her while she was

kneading her dough. He said, "The moment I saw her, she became great in my heart till I could no longer bear to look at her given that the Messenger of Allah, peace and blessings of Allah be upon him, had mentioned her." So I turned my back to her and retreated on my heels and I said, "O Zainab, glad tidings! Allah's Messenger, peace and blessings be upon him, has mentioned you (i.e., for a proposal of marriage).' She said, "I am not going to do anything till my Lord commands me." Then she stood in her prayer spot and then Allah, the Almighty, revealed the Qur'an and Allah's Messenger, peace and blessings of Allah be upon him, came and entered upon her without seeking permission.

Anas, may Allah be pleased with him, added, "After Allah's Messenger, peace and blessings be upon him, consummated his marriage with her, he fed us bread and meat. When the people left, some men remained behind in the house chatting after the meal so the Prophet, peace and blessings of Allah be upon him, went out, and I followed him, and he went round the dwelling place of his wives saying the greeting of peace to them and they would respond, "Peace and the mercy of Allah be on you too. How did you find your wife?" I do not remember whether I was the one who informed him that the people had left or someone else informed him. Then he returned to his apartment and I wanted to enter along with him but he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed and the people were admonished: Enter not the Prophet's houses, except when leave is given to you for a meal. (Soorah Al-Ahzab 33: 53)

The Revelation of the Verse of Hijab on the Morning of Her Wedding Ceremony

The verse of Hijab was appropriately revealed at the time of this wedding as a protection for her and her sisters among the Mothers of Believers. This is consistent with the opinion of Al-Umari.

Al-Bukhari related that Anas Ibn Malik, may Allah be pleased with him, narrated: When Allah's Messenger, peace and blessings of Allah be upon him, married Zainab Bint Jahsh, may Allah be pleased with her, he invited the people for a meal and they remained sitting and talking. The Prophet, peace and blessings of Allah be upon him, pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and

when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet, peace and blessings of Allah be upon him, came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet, peace and blessings of Allah be upon him, and informed him that they had left. The Prophet, peace and blessings of Allah be upon him, came and entered (his house). I wanted to enter (along with him) but he drew a curtain between me and him and then Allah, the Almighty, revealed: O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal. (Soorah Al-Ahzab
33: 53)

The Sixth Year of Hijrah

The Ghazwah of Dhi Qarad

Ibn Ishaq related: Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah but he did not stay more than a few nights before Uyainah Ibn Hisn Ibn Hudhaifah Ibn Badr Al-Fazari, commanding a Calvary from Ghatafan, raided the camels of the Prophet, peace and blessings be upon him, at the outskirts (of the town). A man from Banu Ghifar and his wife were present, so they killed the man and kidnapped the woman along with the camels.

Al-Bukhari has placed the occurrence of the Ghazwah of Dhi Qarad which is the Ghazwah in which the camels of Allah's Messenger, peace and blessings of Allah be upon him, were raided after the Treaty of Al-Hudaybiyah and three (years) before Khaibar. Salamah Ibn Aal-Akwa', may Allah be pleased with him, narrated: Once I went (from Madinah) toward (Al-Ghabah) before the first Adhan of the Fajr Prayer. The she-camels of Allah's Messenger, peace and blessings of Allah be upon him, used to graze at a place called Dhi Qarad. A slave of Abdur-Rahman Ibn Awf, may Allah be pleased with him, met me (on the way) and said, "The she-camels of Allah's Messenger have been taken away by force." I asked, "Who has taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Madinah) saying, "O Sabahah!" I made the people between the two mountains of Madinah hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started shooting arrows at them as I was a good archer, while saying, "I am the son of Al-Akwa', and today I will cause the wicked people to perish."

I kept on saying that till I restored the she-camels (of the Prophet), I also snatched thirty Burdah (i.e., garments) from them. Then the Prophet, peace and blessings of Allah be upon him, and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now, so send (some people) after them now." On that the Prophet, peace and blessings of Allah be upon him, said: "O son of Al-Akwa'! You have overpowered them, so forgive them." Then we all came back and Allah's Messenger, peace and

blessings be upon him, made me sit behind him on his she-camel till we entered Madinah.

Imam Ahmad, may Allah have Mercy upon him, related that Imran Ibn Husain, may Allah be pleased with him, said, "Al-Adba' belonged to a man of Banu Uqail. The she-camel used to be in the vanguard of Hajj. The man was captured and Al-Adba' was taken along with him. Then Allah's Messenger, peace and blessings of Allah be upon him, met him while he was in shackles and the Prophet, peace and blessings of Allah be upon him, was riding a donkey with a velvet sheet spread on its back. The man said, 'O Muhammad, why did you arrest me as well as the vanguard of pilgrimage (referring to the she-camel)?' The Messenger of Allah, peace and blessings of Allah be upon him, responded: "We arrested you for the crime of your allies, Thaqeef."

At the time, the Thaqeef had captured two men from the Companions of the Prophet, peace and blessings be upon him. According to a report, the man then said, 'I am a Muslim.' The Messenger of Allah, peace and blessings of Allah be upon him, said: "Had you said this while you were free and had choice, you would have enjoyed all success." Then the Messenger of Allah, peace and blessings of Allah be upon him, proceeded. Then the man said, 'O Muhammad, I am hungry, give me food and I am thirsty, give me drink.' The Messenger of Allah, peace and blessings of Allah be upon him, asked him: "Is this all you need?" Afterwards, he was swapped with the two men and the Messenger of Allah, peace and blessings of Allah be upon him, kept al-Adba' with him as part of his mounts.

He said: Then the Mushrikoon raided the grazing land of Madinah and they ran away with the camels and Al-Adba' was among them. A Muslim woman was also taken prisoner. The woman had been tied with ropes. The people were giving rest to their animals before their houses. After they had gone to sleep, she escaped one night from the bondage and came to the camels. As she drew near the camels, they fretted and fumed and so she left them until she came to Al-Adba'. It did not fret and fume; it was docile so she rode upon its back and drove it towards Madinah. She (the woman) took a vow that if Allah, the Almighty, saved her upon its back she would slaughter it as a sacrifice. As she reached Madinah, the people

recognized the she-camel and said, ‘Here is the camel of Allah’s Messenger!’ Then the Prophet, peace and blessings of Allah be upon him, said: “What a bad way to reward it or how ill she rewarded it! Allah saved her on its back and then you would slaughter it!” He also added: “There is no fulfillment of the vow in an act of disobedience to Allah, nor in an act over which a person has no control. ”

Ghazwah Banu Al-Mustaliq of Khuza‘ah

Al-Bukhari says: It is (also) known as the Battle of Al-Muraisi‘. Muhammad Ibn Ishaq added: It occurred in the sixth year but Moosa Ibn ‘Uqbah said that it occurred in the fourth. An-Nu‘man Ibn Rashid related from Az-Zuhri: The incident of Al-Ifk occurred in the Battle of Muraisi‘. This is how Al-Bukhari related it from Moosa Ibn Uqbah and that it was in the fourth year.

Ibn Ishaq said: ‘Asim Ibn ‘Umar Ibn Qatadah, ‘Abdullah Ibn Abu Bakr and Muhammad Ibn Yahya Ibn Hibbaan all informed me about some of the incident of Banu Mustaliq. They said: Information reached the Messenger of Allah, peace and blessings of Allah be upon him, that Banu Mustaliq were mobilizing against him and their commander was Harith Ibn Abu Dirar, Juwairiyah Bint Al-Harith’s father whom Allah’s Messenger, peace and blessings of Allah be upon him, married afterwards.

Upon hearing of their mobilization, he went out against them at the site of one of their water sources called Al-Muraisi‘ in the direction of Qudaid toward the shore. The two sides clashed and a furious battle ensued. Allah, the Almighty, vanquished Banu Mustaliq. Some of them were killed and their children and women were captured and shared as booty of war.

It is recorded in the Saheehhain from the Hadith of ‘Abdullah Ibn ‘Aun who said: I wrote to Nafi‘ asking him about the supplication before fighting and he said, ‘The Messenger of Allah, peace and blessings of Allah be upon him, raided Banu Mustaliq while they were unaware and while their animals were being watered. Their fighting men were killed and their women and children were taken as captives; the Prophet, peace and blessings of Allah be upon him, got Juwairiyah, may Allah be pleased with her, on that day. Nafi‘ said that Ibn ‘Umar, may Allah be pleased

with them both, had told him the above narration and that Ibn ‘Umar, may Allah be pleased with them both, was in that army.

Ibn Ishaq related: While the people were still by that well, Umar Ibn Al-Khattab, may Allah be pleased with him, had an employee from Banu Ghifar called Jahjah Ibn Mas‘ood whom he hired to tend to his horse. Jahjah crowded Sinan Ibin Wabar Al-Juhani of Banu Awf Ibn Al-Khazraj and a scuffle ensued between them. Al-Juhani cried out, ‘O Ansar!’ and Jahjah also called out, ‘O Muhajiroon!’. ‘Abdullah Ibn Ubayy Ibn Salool was infuriated. He had a group of people from his clansmen among whom was Zaid Ibn Arqam, may Allah be pleased with him, who was a young boy.

Abdullah Ibn Ubayy said, “Indeed they have not only crowded us here, but even in our land. The case of our hospitality to them has been nothing short of (the common saying) ‘Feed your beast and one day it will devour you’. By Allah, when we return to Madinah, the honorable one will expel the meaner one.” Then he turned to those who were with him among the people and said, “This is what you have brought upon yourselves. You allowed them to occupy your land and you have willingly shared your wealth. By
Allah, if you would deprive them of these privileges, they will go somewhere else.”

Zaid Ibn Arqam, may Allah be pleased with him, heard this and took the information to the Messenger of Allah, peace and blessings of Allah be upon him. At the time, he had just completed his military operation against his enemies. Zaid informed him in the presence of ‘Umar Ibn Al-Khattab, may Allah be pleased with him, and he (Umar) said, “Order Abbad Ibn Bishr to go and execute him.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “O ‘Umar, how would it then be when people begin to say that Muhammad has started killing his Companions? No, rather, make an announcement that we are proceeding immediately.” The people obediently proceeded at a time which was quite unusual for the Prophet, peace and blessings of Allah be upon him, to proceed.

When he got wind that Zaid Ibn Arqam, may Allah be pleased with him, had informed the Prophet, peace and blessings of Allah be upon him, of

what he heard him say, Abdullah Ibn Ubayy Ibn Salool went to the Messenger of Allah, peace and blessings of Allah be upon him, swearing by Allah that he had never said any of what he was told. Because he enjoyed an exalted status among his people, the Ansar who were with the Prophet, peace and blessings of Allah be upon him, sympathized with him saying, “O Messenger of Allah, it may be that the boy imagined what he said and did not remember the exact words the man uttered.”

When the Prophet, peace and blessings of Allah be upon him, was on his way back, Usaid Ibn Hudair, may Allah be pleased with him, met and greeted him and said, “O Messenger of Allah, you are moving at a bad time, you have never done that before.” The Prophet, peace and blessings of Allah be upon him, said: “Have you not heard what your companion has said?” “Which companion?” Usaid asked and the Messenger of Allah, peace and blessings of Allah be upon him, said: “Abdullah Ibn Ubayy.” “What did he say?” Usayd asked further to which the Prophet, peace and blessings of Allah be upon him, answered: “He claims that if he returns to Madinah, the honorable one will expel the meaner.” Usaid said reassuringly, “But you, O Messenger of Allah, can expel him if you wish. By Allah he is the mean one while you are the honorable one.” He added, ‘O Messenger of Allah, be gentle with him for Allah, the Almighty, brought you to us while his people were about to crown him and he believes that you have deprived him of a kingdom.”

Then the Messenger of Allah, peace and blessings of Allah be upon him, having the men with him, kept on walking throughout the day till night. Then throughout the night till next morning, so that the sun oppressed them. Then he stopped to alight. Once they were on the ground, they fell sound asleep. The Messenger of Allah, peace and blessings of Allah be upon him, did this deliberately so as to divert their thoughts from the incident of Abdullah Ibn Ubayy which had occurred the previous day.

Then the Prophet, peace and blessings of Allah be upon him, proceeded to a watering place known as AlBaq‘a in Hijaz slightly above An-Naqi‘. While on their journey, a violent wind blew which terrified them. Allah’s Messenger, peace and blessings of Allah be upon him, said: “Do not be terrified by it, it signifies the death of one of the greatest disbelievers.” When they arrived in Madinah, they discovered that the person who had

died that day was Rifa‘ah Ibn Zaid Ibn At-Taboot, a member of Banu Qainuqa‘, a great figure among the Jews and a secret haven for the hypocrites.

Ibn Ishaq related: Among those who were captured as prisoners of war was Juwairiyah Bint Al-Harith Ibn Abu Dirar. Muhammad Ibn Ja‘afar Ibn Az-Zubair narrated from Urwah that ‘A’ishah, may Allah be pleased with her, said, “When Allah’s Messenger, peace and blessings of Allah be upon him, distributed the prisoners of Banu Mustaliq, Juwairiyah Bint Al-Harith fell to the lot of Thabit Ibn Qais Ibn Shammas or his cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. No one saw her except that he was enamored by her (beauty).”

‘A’ishah, may Allah be pleased with her, said, “She then came to the Messenger of Allah, peace and blessings of Allah be upon him, asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realized that the Messenger of Allah, peace and blessings of Allah be upon him, would look at her in the same way that I had looked.”

She said, “O Messenger of Allah, I am Juwairiyah, daughter of Al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit Ibn Qais Ibn Shammas or his cousin, and I have entered into an agreement to purchase my freedom. I have come to you to seek assistance for the purchase of my freedom.”

The Messenger of Allah, peace and blessings of Allah be upon him, said: “Are you inclined to that which is better?” She asked, “What is that, O Messenger of Allah?” He replied: “I shall pay the price of your freedom on your behalf, and I shall marry you.”

She said, “I shall do this.” She (‘A’ishah) said,

“The people then heard that the Messenger of Allah, peace and blessings of Allah be upon him, had married Juwairiyah. They released the captives in their possession and set them free, and said, “They are the relatives of the Messenger of Allah by marriage.” One hundred

families of Banu Mustaliq were set free on account of her. We did not see any woman greater than Juwairiyah who brought blessings to her people."

Then, Ibn Ishaq mentioned the story of the Ifk in its entirety in this Ghazwah. This is how Al-Bukhari has also related it.

The Story of the Ifk (Slander)

Ibn Ishaq related that 'A'ishah, may Allah be pleased with her, said: Whenever Allah's Messenger intended to go on a journey, he used to draw lots amongst his wives. Whomever the lot fell on would travel with him. When it was the time of the Battle of Banu Mustaliq the lot fell on me so I proceeded with him."

She said further: In those days the women would eat lightly, they did not like meat because they would put on weight. While the camel was being saddled, I would sit in my Hawdaj. The people would come to carry the Hawdaj from its lower part, lifting it up and placing it on the back of the camel where they would fasten it with a rope. They would hold the camel by the head and then they would proceed.

When the Prophet, peace and blessings of Allah be upon him, had finished that journey he turned back, and when he was nearing Madinah he halted and spent part of the night there. Then one of his men announced that they should be on their way. While they were getting ready, I went out for some purpose, wearing a necklace of mine around my neck. When I finished, it slipped from my neck without my knowing, and when I returned to the camel, I felt my neck for it but could not find it. Meanwhile, the group had already started off, and I returned to the place where I had been and looked for it until I found it. The men who had been saddling my camel for me came, and having already finished the preparation, picked up the Hawdaj, thinking that I was in it. Then they took the camel by its head and went off with it. I went back to the camp and not a soul was there, the men had gone. So I wrapped myself in my gown and lay down in my place. I knew that if I was missed the men would come back for me.

By Allah, I had barely laid down when Safwan Ibn Al-Mu‘attal As-Sulami, who had remained behind from the army for the purpose of picking up some abandoned properties of the people so that he may return them to their respective owners, saw me.”

It is also claimed that he was left behind due to his heavy sleeping. This is corroborated by the Hadith related by Abu Dawood that his wife complained to the Messenger of Allah, peace and blessings of Allah be upon him, about him saying, “O Messenger of Allah, he sleeps beyond the time of Salat As-Subh, he beats me when I pray and he forces me to break my fast.” He responded that he was a heavy sleeper, a trait for which his family was well- known. Then the Messenger of Allah, peace and blessings of Allah be upon him, said: “Offer your prayer whenever you wake up.” He also alleged that his wife would lengthen her prayer (in the night) elongating her recitation in it and that she used to fast a lot while he was present (with her).” Thus Allah’s Messenger, peace and blessings of Allah be upon him, forbade the woman not to fast while her husband is present except with his permission. (Hadith)

As-Suhaili said: Safwan, may Allah be pleased with him, was martyred during the Khilafah of Mu‘awiyah. His leg was amputated (in battle) and he kept fighting till he was killed, may Allah be pleased with him. He was buried in Al-Jazeerah at a spot called Shimtat.

It is also possible that he had tarried behind for some of his needs and had not spent the night with the (other) people. When he saw a black object perching in the distance, he came toward me. He used to see me before the veil was prescribed for us, so when he recognized me he exclaimed: ‘Inna lillah wa inna ilayhi raji‘oon’ (To Allah we belong and to Him is our return.) the wife of Allah’s Messenger?” while I was wrapped in my garment. He asked, “What has kept you back? May Allah shower His Mercy on you!” I did not reply. Then he brought his camel over and said, “Mount” and stood back from me. I mounted and he took the camel by its head and set off in search of the group. By Allah we did not overtake them nor was I missed until the morning when they had halted. When they had rested, the man appeared leading the camel with me riding it. Then the slanderers said what they said and the camp was disturbed, but, by Allah, I had no knowledge of that.

Then we arrived in Madinah and shortly afterward I became seriously ill and so I heard nothing of the matter. However, the talk reached the Messenger of Allah, peace and blessings of Allah be upon him, and my parents and they did not mention a thing to me, more or less.

I missed some of the Prophet's usual kindness to me during this illness and I disliked that from him. Whenever he came in to see me while my mother was nursing me, he would say: "How is she?" and would say nothing more. I found some resentment in my heart so I said to him, "O Messenger of Allah, will you permit me to go over to my mother?" He replied: "Alright."

She continued: So I was taken to my mother's house still unaware of what had happened until I recovered from my illness about twenty days later. We were simple people and we used not to have toilets in our houses like the foreigners would have. We loathed and detested them. Instead, we used to go out into the open spaces of Madinah and the women would go out every night.

One night I went out for my need with Umm Mistah. By Allah she was walking with me when she tripped over her gown and exclaimed, "Wretched be Mistah!" I said, "By Allah, it is a bad thing to say of one of the Muhajireen (Emigrants) who fought at Badr!" Then she said, "Haven't you heard the news, daughter of Abu Bakr?" I replied, "What news?" then she informed me of what the slanderers were spreading. I said, "Did that really happen?" She said, "Yes, by Allah, it happened!" And by Allah I was not able to do what I had come to do, so I went back and by Allah, I did not stop crying until I felt that my heart would break. I said to my mother, "May Allah forgive you, the people were talking about all this and you did not mention a word of it to me?" She replied, "My little daughter, do not be grieved for by Allah, seldom is there a beautiful woman married to a man who loves her and having co-wives but they gossip about her and people do the same."

She added: The Prophet, peace and blessings be upon him, had stood up and addressed the people while I had no knowledge of it. He praised Allah, the Almighty, then said: "O people, what is the matter with certain men that they disturb me about my family and say about them what is not true?

By Allah, I know only good of them, and they say the same about a man of whom, by Allah I only know good, and who never enters a house of mine except in my company."

She continued, "Most of the gossip came from 'Abdullah Ibn Ubayy of the Khazraj tribe, besides what Mistah and Hamnah Bint Jahsh said. That was because her sister Zainab Bint Jahsh was a wife of the Prophet, and only she among all the wives competed with me for his favor. As for Zainab, Allah protected her with her religion and she spoke nothing but good. However, Hamnah gossiped all she could, opposing me for her sister's sake."

When the Messenger of Allah, peace and blessing of Allah be upon him, made his speech, Usaid Ibn Hudair, may Allah be pleased with him, said, "O Messenger of Allah, if they are from the Aws, let us rid you of them; and if they are from our Khazraj brothers, then give us your orders, for, by Allah, they deserve to have their heads cut off." Sa'd Ibn 'Ubadah, may Allah be pleased with him, got up and before that, he was known to be a pious man and said, "You have made this statement only because you know that they are of the Khazraj, and if they had been from your tribe you would not have said that."

Usaid said, "It is you who lied, by Allah, you are a hypocrite defending the hypocrites."

Emotions ran very high so much so that the two groups almost broke into a fight. The Prophet, peace and blessings of Allah be upon him, stepped down from the pulpit and came in to see me. He called 'Ali Ibn Abi Talib and Usamah Ibin Zaid, may Allah be pleased with them, and asked their opinion.

Usamah, may Allah be pleased with him, spoke only good, saying, 'O Messenger of Allah, they are your family, and this is a lie and falsehood." 'Ali, may Allah be pleased with him, however said, "O Messenger of Allah, women are plentiful and you are capable of marrying another one but ask the slave-girl and she will tell you the truth." The Prophet, peace and blessings of Allah be upon him, called Bareerah and questioned her, and 'Ali got up and gave her a severe beating, saying, "Tell the Messenger

of Allah the truth!" She replied, "By Allah, I only know good of her, and I find no fault with 'A'ishah except that I knead dough and tell her to watch it, but she falls asleep and the sheep come and eat it!"

Another time, the Prophet, peace and blessings be upon him, came in to see me while my parents and another woman from the Ansar were with me. I was weeping and she too was weeping. He sat down, praised Allah and then said: "'A'ishah, you know what people say about you, so fear Allah, and if you have done wrong as people say, then repent to Allah, for He accepts repentance from His servants." And by Allah as he said this my tears ceased, and I did not feel them anymore. I waited for my parents to reply on my behalf but they did not speak."

She said: By Allah, I used to consider myself to be too inconsequential for Allah, the Almighty, to reveal the Qur'an about me. However, I hoped that the Prophet, peace and blessings of Allah be upon him, would see something in his dream by which Allah would clear me of the charge because He knew my innocence. As for the Qur'an being revealed about me, by Allah, I felt myself to be too insignificant for that.

When I saw that my parents would not speak, I said to them, "Will you not reply to the Messenger of Allah?" "By Allah we do not know what to say to him," they said. By Allah I do not know of a household which suffered as the family of Abu Bakr did in those days.

Then she said, "When they kept silent, I burst into tears again, then I said: 'By Allah, I shall never repent to Allah for what you mention. By Allah, I know that if I deny what the people say, you would not believe me.'

Then I searched for the name of Ya'qoob (in my memory) but I could not remember it, so I said, "I say only what the father of Yoosuf, peace be upon him, said: 'So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.'" (Soorah Yoosuf:18)

By Allah, Allah's Messenger, peace and blessings of Allah be upon him, had not shifted from his sitting position when there came upon him what used to come upon him. So he was wrapped in his garment and a pillow

was placed under his head. As for me, when I saw that, I was not afraid nor was I worried for I knew that I was innocent and that Allah, the Almighty, would not wrong me. As for my parents, by Him in Whose Hands is ‘A’ishah’s soul, the Prophet, peace and blessings of Allah be upon him, had hardly recovered when I thought that they would die from fear that confirmation of what the people said would come from Allah, the Almighty. Then the Messenger of Allah, peace and blessings of Allah be upon him, recovered and sat up, and there rolled down from his face sweat like pearls on a wintry day.

He sat wiping the perspiration from his face and saying: “Be of good cheer, ‘A’ishah! Allah has revealed your innocence.” I said, “Praise be to Allah!” Then he went out to the people and addressed them, reciting to them the Verses of the Qur’an that were revealed regarding the incident. Then he ordered that Mistah Ibn Uthathah, Hassan Ibn Thabit and Hamnah Bint Jahsh be all brought for they were among those who spread the slander and he carried out on them their prescribed punishment.

This Hadith is also related in the Saheehain through Az-Zuhri. This sequence has copious benefits. It mentions the prescribed punishment meted out to Hassan and those with him. Abu Dawood related it in his Sunan. A Muslim poet said concerning the lashing of Hassan and his companions:

Hassan did taste what befitted him,

And Hamnah, when they made the evil claim, and Mistah,

They dabbled into accusing the wife of their Prophet,

And they incurred the anger of the Owner of the Noble Throne thus,
They were grieved.

They harmed the Messenger of Allah by (slandering) her,

They were draped in encompassing shame that

persisted and they were disgraced, They were made to

taste lashes like showers of rain,

Coming down profusely.

The Ghazwah of Hudaibiyyah

The battle occurred in Dhul-Qa‘dah of the sixth year, by consensus. Al-Bukhari and Muslim related from Qatadah that Anas Ibn Malik, may Allah be pleased with him, informed him that Allah's Messenger, peace and blessings of Allah be upon him, performed four ‘Umrahs all of them in Dhul-Qa‘dah with the exception of the one he performed along with his Hajj. One ‘Umrah from Hudaibiyyah in the following year and yet another from Ji‘ranah both of which occurred in Dhul-Qa‘dah. Also in Dhul-Qa‘dah he distributed the booty of the Battle of Hunayn; and then, an ‘Umrah along with his Hajj." This is AlBukhari's wording.

Ibn Ishaq related through ‘Urwah Ibn Az-Zubair that Al-Miswar Ibn Makhramah and Marwan Ibn AlHakam both related that: The Messenger of Allah, peace and blessings of Allah be upon him, marched out, in the year of Al-Hudaibiyyah, with the intention of visiting the House (Ka‘bah) and did not intend any fighting. He took with him forty camels garlanded for sacrifice. The people who went with him numbered seven hundred. One sacrificial camel was meant for every ten person. It has also reached me that Jabir used to say, "We, the Companions of Hudaibiyah numbered fourteen hundred."

Az-Zuhri said: The Messenger of Allah, peace and blessings of Allah be upon him, marched forth till he got to Usfan where Bishr bin Sufyan Al-Ka‘bi met him and said, "O Messenger of Allah, the Quraish have become aware of your movement and they have marched forth even with nursing camels. They are right now encamped at Dhu Tuwa decked in tiger skin (traditional war regalia). They have pledged by Allah never to allow you entrance. Khalid Ibn Al-Waleed is commanding their cavalry and has gone ahead to set up camp at Kura'al-Gameem, a place situated between

Makkah and Madinah." The Messenger of Allah, peace and blessing of Allah be upon him, said: "Woe to the Quraish, their hostility is undoing them. Why do they object to letting me settle this affair with the Arab tribes without intervention? If the Arab tribes destroy me, that will be a realization of their objective. If, on the other hand, Allah grants me victory, then they can enter into Islam with dignity; and if they resist, they can then fight with good cause. How does the Quraish think? By Allah, I shall never cease to strive to further the mission for which Allah has sent me till Allah causes it to prevail or I lose my neck in the process."

Then the Messenger of Allah, peace and blessings of Allah be upon him, said, "Is there any man who can direct us to another route different from the ones the Quraish have occupied?" Ibn Ishaq added, Abdullah Ibn Abu Bakr narrated to me that a man from Aslam stood and said, "O Messenger of Allah, I can." So he took them through a desolate rocky valley route. By the time they passed through the valley, the journey had been extremely hard upon the Muslims.

Soon after crossing the hard terrain, they departed and scattered into a plain land. Allah's Messenger, peace and blessings of Allah be upon him, said to the people: "We ask Allah for forgiveness and we repent unto Him." After they had done so, he then said: "By Allah, this is the (saying of) 'Forgive us' which was ordained on the children of Isra'eel, but they did not say it."

Ibn Shihab related: The Messenger of Allah, peace and blessings of Allah be upon him, travelled on the way leading to the spot of Thaniyatal-Murar when his camel suddenly knelt down. The people began to say that it was stubbornly clinging to the ground. The Prophet, peace and blessings of Allah be upon him, said: "It is not stubborn as that is not its nature but it has been restrained by what restrained the elephant from entering Makkah. Today, the Quraish will not ask me for any anything which is conducive to strengthening the ties of kinship except that I shall grant them.

Az-Zuhri narrated in his Hadith: When Allah's Messenger had settled down, Budail Ibn Warqa'alKhuza'i came with some people from his tribe, Khuza'a. They conversed with him and asked him for the reason why he

had come. The Messenger of Allah, peace and blessings of Allah be upon him, informed them that he did not come to fight, but to visit the House (of Allah) and venerate its sacredness.

Then they sent Mikraz Ibn Hafs Ibn Al-Akhyaf from Banu Amir Ibn Lu'ayy. When the Messenger of Allah, peace and blessings of Allah be upon him, saw him coming, he said: "This is a treacherous man." When he approached and spoke to the Prophet, he (the Prophet) responded to him with the same words as he said to Budail and his Companions.

Then they sent to him Hulais Ibn Alqamah or Ibn Zabban who was at the time, the chief of the AlAhabeesh from Banu Al-Harith Ibn Abdul Manat Ibn Kinanah. When Allah's Messenger, peace and blessings of Allah be upon him, saw him coming, he said: "This man is from the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." When he saw the sacrificial animals being driven in his presence through the valley and with knotted ropes already eaten into their skin due to long tethering at a spot, he returned to the Quraish expressing that he did not think it is advisable to prevent the Messenger of Allah, peace and blessings of Allah be upon him, in deference to what he had seen. They said to him, "Sit down, you are an ordinary Bedouin possessing no knowledge."

Then they sent to the Prophet Urwah Ibn Mas'ood Ath-Thaqaafee and when he approached the Prophet, peace and blessings of Allah be upon him, he sat in front of him and then said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone."

Hearing that, Abu Bakr, may Allah be pleased with him, who was standing behind the Prophet, peace and blessings be upon him, rebuked him and said, "Do you say we would run and leave the Prophet alone?" Urwah said, "Who is that man?" They said, "He is Abu Bakr." Urwah said to Abu Bakr, "By Him in Whose Hands is my life, were it not for the favor which you did to me and which I did not compensate, I would retort on you."

Urwah kept on talking to the Prophet, peace and blessings of Allah be upon him, and seizing the Prophet's beard as he was talking while Al-Mugheerah Ibn Shu'bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwah stretched his hand toward the beard of the Prophet, Al-Mugheerah would hit his hand with the handle of the sword and say (to Urwah), "Remove your hand from the beard of Allah's Messenger." Urwah raised his head and asked, "Who is that?" The people said, "He is Al-Mugheerah ibn Shu'bah." Urwah said, "O treacherous one! Am I not doing my best to prevent evil consequences of your treachery of yesterday?"

When he went back to the Quraish, he said, "O Quraish, I have visited Kisra in his sovereignty and I have equally visited Caesar and Negus in their respective sovereignties but by Allah, I have never witnessed a king among his subjects similar to Muhammad amongst his Companions. I have seen people who would never give him up for anything, so you may consider your opinion."

Ibn Ishaq related: I have been informed from 'Ikrimah from Ibn 'Abbas, may Allah be pleased with them both, that Quraish sent forty or fifty men from them ordering them to reconnoiter the army of Allah's Messenger, peace and blessings of Allah be upon him, and to kidnap one of his Companions. The Quraish contingent were captured and brought to the Messenger of Allah, peace and blessings of Allah be upon him, but he forgave and released them even though they had pelted the army of Allah's Messenger, peace and blessings of Allah be upon him, with stones and arrows.

Afterward, the Messenger of Allah, peace and blessings of Allah be upon him, summoned 'Umar Ibn AlKhattab to convey his message to the chiefs of Makkah explaining the reason for his coming. Umar said, "O Messenger of Allah, I fear that they would kill me especially since there is none of the Banu Adiyy in Makkah who could defend me and the Quraish are well acquainted with my animosity and harshness towards them, rather I recommend to you a man who is far more respectable to them than me – 'Uthman Ibn 'Affan."

Thus, Allah's Messenger, peace and blessings of Allah be upon him, summoned 'Uthman Ibn 'Affan, may Allah be pleased with him, and sent him to Abu Sufyan and other notables of Quraish informing them that he had not come to fight (against them) but to visit the House in honor of its sacredness. Soon after, information reached the Prophet, peace and blessing of Allah be upon him, and the Muslims that 'Uthman, may Allah be pleased with him, had been killed. The Prophet, peace and blessings of Allah be upon him, said: "We shall not depart until we have fought against the people (of Quraish)." Then he invited (the Muslims) to give their pledge. This turned out to be the Pledge of Ridhwaan which took place under the tree.

Ibn Hisham related: Someone whose trustworthiness I trust informed me that he was informed through Ibn Abi Mulaikah from Ibn 'Umar, may Allah be pleased with them both, that Allah's Messenger, peace and blessings of Allah be upon him, gave a pledge on behalf of 'Uthman, may Allah be pleased with him, by placing his hand over the other. The chain of this Hadith as related by Ibn Hisham is weak however it is confirmed in the Saheehhain.

Afterward, the Quraish sent Suhail Ibn 'Amr. When the Messenger of Allah, peace and blessings of Allah be upon him, saw him coming, he said: "They have decided to negotiate peace with the sending of this man." When Suhail finally got to Allah's Messenger, peace and blessings of Allah be upon him, they both spoke at length and bantered words and finally struck a peace agreement. Afterward, the Messenger of Allah, peace and blessings of Allah be upon him, requested 'Ali Ibn Abi Talib, may Allah be pleased with him, to record the terms of the treaty. "Write In the Name of Allah the Beneficent, the Merciful," The Prophet, peace and blessing of Allah be upon him, began to dictate to 'Ali but Suhail interjected, "I don't know that, rather, write 'In Your Name, O God.' It was written as Suhail demanded and then the Prophet, peace and blessings of Allah be upon him, resumed dictating to 'Ali: "Write: 'This is a peace treaty agreed upon by Muhammad, the Messenger of Allah and Suhail Ibn Amr." Again, Suhail interjected, "Had I acknowledged that you are indeed a Messenger of Allah, I would not have fought you. Rather, write 'What is agreed upon by Muhammad Ibn 'Abdullah and Suhail Ibn Amr.'"

The terms of the treaty stipulated that all hostilities shall be eschewed for ten years within which people would taste security and each side would abstain from (fighting) the other; whoever defects from the Quraish to Muhammad without the permission of his Waliyy, then he shall be repatriated to them but whoever defects to the Quraish from the camp of Muhammad shall not be repatriated to him. There shall neither be theft nor treachery. He who wishes to enter into a covenant and pact with Muhammad shall be covered and whoever wishes to enter into a covenant and pact with the Quraish shall be covered as well.

The Khuza‘ah chose to enter into agreement with Muhammad while the Banu Bakr entered into a pact and covenant with the Quraish. The terms of the treaty also included: "…And that you shall turn back away without entering Makkah (against our wish) this year. Next year, however, we shall leave it for you and your Companions for three days carrying nothing but riders' dagger and sheathed sword."

While the Messenger of Allah, peace and blessings of Allah be upon him, was in the process of concluding this treaty, Abu Jandal Ibn Suhail Ibn ‘Amr appeared in fetters, he had escaped to the Prophet from incarceration. Meanwhile, the Companions of the Prophet had left home having no doubt of the Conquest (of Makkah) based on the vision that Allah's Messenger, peace and blessings of Allah be upon him, had earlier seen.

However, when they saw the turn of events and them leaving [without making hajj] as part of the terms of the peace agreement, which was being foisted on them, and what the Messenger of Allah, peace and blessings of Allah be upon him, had to endure, they became extremely depressed almost to the point of death. When Suhail saw Abu Jandal, he got up and hit him in the face and held him by the collar and said: "O Muhammad, the pact had been concluded before this man came to you." He (the Prophet) said: "You are correct." Then he kept pulling the man violently by his collar with the intent of taking him back to the Quraish. Abu Jandal kept crying at the top of his voice, "O Muslims, I am to be sent back to the disbelievers to coerce me from my religion?"

This exacerbated the grief felt by the Muslims. The Messenger of Allah, peace and blessings of Allah be upon him, said: "Abu Jandal, be patient in expectation of the reward; Allah will forge relief and a way out for you and other oppressed persons with you. We have entered a pact of peace with these people and we have given them our word and they have given us theirs by Allah and we do not want to betray them.

When the Messenger of Allah, peace and blessings of Allah be upon him, rose from the peace treaty, he went to his sacrificial animal and slaughtered it and then had his head shaven. The one who shaved his head that day was Khirash Ibn Umayyah Ibn Al-Fadl Al-Khuza'i. When the Muslims saw that the Messenger had slaughtered and shaven his head, they rushed to do so as well.

Ibn Ishaq related from Ibn 'Abbas, may Allah be pleased with him, that, some men shaved their head while others merely trimmed it. So Allah's Messenger, peace and blessings of Allah be upon him, said: "May Allah have mercy on those who shaved." People interjected: "And those who trimmed, O Messenger of Allah?" "May Allah have mercy on those who shaved," Allah's Messenger, peace and blessings of Allah be upon him, repeated. Still the people interjected, "And those who trimmed, O Messenger of Allah?" Then the Messenger said, "…And those who trimmed." The people asked, "O Messenger of Allah, why did you give preference to those who shaved asking mercy for them to the preclusion of those who trimmed?" The Messenger of Allah, peace and blessings of Allah be upon him, responded: "(Because) they did not doubt."

Al-Bukhari related from Zaid Ibn Khalid who said, "We went out with Allah's Messenger, peace and blessings of Allah be upon him, in the Year of Al-Hudaibiyyah. One night, it rained and Allah's Messenger, peace and blessings of Allah be upon him, led us in the Fajr Prayer and (after finishing it), turned to us and said: "Do you know what your Lord has said?" We replied, "Allah and His Messenger know it better." He said: "Allah says: (Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We

have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.

Al-Bukhari also related from Al-Bara’ (Ibn ‘Azib) who said, “Do you (people) consider the conquest of Makkah the victory? Was the conquest of Makkah a victory? We really consider that the actual Victory was the Ar-Ridhwaan Pledge of allegiance which we gave on the day of Al-Hudaibiyyah (to the Prophet). On the day of Al-Hudaibiyyah we were fourteen hundred men along with the Prophet, peace and blessings be upon him. Al-Hudaibiyyah was a well, the water of which we used up and did not leave a single drop of water remaining. When the Prophet, peace and blessings of Allah be upon him, was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), supplicated (to Allah, the Almighty), and poured the remaining water into the well. We stayed there for a while and then the well filled with water for ourselves and our riding animals.” The Hadith is exclusively related by Al-Bukhari.

Az-Zuhri said, “No previous victory was greater than this. It was only fighting when people met; however, when there was an armistice instead of war, people felt secure, sat together and negotiated to settle disputes. No one rationalized what was said about Islam except that he embraced it. In those two years, so many people embraced Islam as never before or even more. Ibn Hisham said: The proof of what Az-Zuhri said is that Allah’s Messenger, peace and blessings of Allah be upon him, marched out to Hudaibiyyah with one thousand four hundred men according to Jabir’s report but he marched out two years afterward, for the conquest of Makkah, with ten thousand men.

Al-Bukhari related from Jabir who said: “On the day of Al-Hudaibiyyah, the people felt thirsty and Allah’s Messenger, peace and blessings of Allah be upon him, had a utensil containing water. He performed ablution from it and then the people came toward him. Allah’s Messenger said: ‘What is wrong with you?’ The people said, ‘O Allah’s Messenger! We haven’t got any water to perform ablution with or to drink, except what you have in your utensil.’ So the Prophet, peace and blessings of Allah be upon him, put his hand in the utensil and the water started gushing out between his fingers like springs. So we drank and performed ablution.” I said to Jabir,

“What was your number on that day?” He replied, “Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1,500.”

Al-Bukhari also related that Qatadah said to Sa‘eed Ibn Al-Musayyab: It (information) has reached me that Jabir said they were fourteen hundred men. Sa‘eed then responded: Jabir narrated to me that there were fifteen hundred men who pledged allegiance to the Prophet, peace and blessings of Allah be upon him, on the day of Al-Hudaibiyyah.

Al-Bukhari related from ‘Amr who heard Jabir say, “On the day of Al-Hudaibiyyah, Allah’s Messenger, peace and blessings of Allah be upon him, said to us: 'You are the best people on the earth!' We were 1,400 then. If I could see now, I would have shown you the place of the Tree (underneath which we gave the Pledge of allegiance).”

Al-Bukhari related from Abdullah Ibn Abu Awfa said, “The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Banu Aslam was one-eighth of the Emigrants.”

Then Al-Bukhari related from Marwan and Al-Miswar Ibn Makhramah both of whom said: “In the year of Al-Hudaibiyyah, the Prophet, peace and blessings be upon him, went out with around ten thousand of his Companions. When they got to Dhul Hulayfah, he garlanded and marked his Hady and assumed his Ihram from there.”

All of these narrations contradict the view of Ibn Ishaq that the Companions of Al-Hudaibiyyah numbered seven hundred. And Allah knows best. He merely said that spontaneously from his own conjecture, owing to the fact that the number of the sacrificial camels on that day was seventy, each one meant for ten people. Based on his opinion, the people who made the sacrifice would then be seven hundred. On the contrary, however, it is neither automatic that all of them slaughtered nor that all of them assumed Ihram. It is confirmed that Allah’s Messenger, peace and blessings of Allah be upon him, sent some of them who did not assume Ihram, among whom was Abu Qatadah, may Allah be pleased with him. Abu Qatadah, may Allah be pleased with him, did not assume Ihram which was why he was able to kill the wild donkey from which he and his

companions ate and some of which they took to the Messenger of Allah, peace and blessings of Allah be upon him, midway through their journey. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Did anyone of you order him to attack it (the animal) or pointed it out to him?” They responded, “No.” He said: “You may eat the remainder of its meat.”

Al-Bukhari related from ‘Abdullah Ibn Abi Qatadah that his father related to him saying, “We set out with the Prophet in the year of Al-Hudaibiyah, and all his companions assumed Ihram but I did not.”

Al-Bukhari related from Qatadah (who narrated) from Sa‘eed Ibn Al-Musayyab (who in turn narrated) from his father who said, “I had seen the tree (under which the pledge was made) and I came to it but afterwards I did not recognize it anymore.”

Al-Bukhari also related through Tariq Ibn ‘Abdur-Rahmaan who said, “When I set out for Hajj, I passed by some people offering a prayer, I asked, “What is this mosque?” They said, “This is the Tree where Allah’s Messenger took the Ar-Ridhwaan Pledge of allegiance. Then I went to Sa‘eed Ibn Al-Musayyab and informed him about it. Sa‘eed said, “My father said that he was amongst those who had given the Pledge of Allegiance to Allah’s Messenger, peace and blessings of Allah be upon him, beneath the Tree.

He (i.e., my father) said, When we set out the following year, we forgot the Tree and were unable to recognize it.” Then Sa‘eed said (perhaps sarcastically), “The Companions of the Prophet, peace and blessings be upon him, could not recognize it; nevertheless, you (claim to) recognize it; do you then possess better knowledge (than them)?”

Al-Bukhari related from Abbad Ibn Tameem who said, “When it was the day (of the Battle) of Al-Harra the people were giving Pledge of Allegiance to ‘Abdullah Ibn Hanzalah. Ibn Zaid said, “For what are the people giving Pledge of allegiance to ‘Abdullah Ibn Hanzalah?” It was said to him, “For death.” Ibn Zaid said, “I will never give the Pledge of Allegiance for that to anybody else after Allah’s Messenger, peace and

blessings be upon him." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiyyah with the Prophet."

Al-Bukhari's Narration of the 'Umrah of Al-Hudaibiyyah

Al-Miswar Ibn Al-Makhramah and Marwan (whose narrations corroborate each other) said: Allah's Messenger, peace and blessings of Allah be upon him, set out at the time of Al-Hudaibiyyah (treaty), and when they proceeded for a distance, he said, "Khalid Ibn Al-Waleed is leading the cavalry of Quraish and is at a place called Al-Ghameem, so take the way to the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform the Quraish.

The Prophet, peace and blessings of Allah be upon him, went on advancing till he reached Thaniyyah (i.e., a mountainous way) through which one would go to them (i.e., people of Quraish). The she-camel of the Prophet, peace and blessings be upon him, sat down. The people tried their best to cause the shecamel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet, peace and blessings of Allah be upon him, said: "AlQaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said: "By the Name of Him in Whose Hands my soul is, if they (i.e., the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet, peace and blessings of Allah be upon him, then rebuked the she-camel and she got up. The Prophet, peace and blessings of Allah be upon him, changed his way till he dismounted at the farthest end of Al-Hudaibiyyah at a pit (i.e., well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Messenger, peace and blessings of Allah be upon him, of thirst. The Prophet, peace and blessings of Allah be upon him, took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued gushing out till all the people quenched their thirst and returned with satisfaction.

While they were still in that state, Budail Ibn Warqa'-Al-Khuza'i came with some people from his tribe Khuza'ah and they were the advisers of Allah's Messenger, peace and blessings of Allah be upon him, who would keep no secret from him and were from the people of Tihamah. Budail said, "I left Ka'b Ibn Lu'ayy and 'Amir Ibn Lu'ayy residing at the profuse water of Al-Hudaibiyyah and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'bah." Allah's Messenger, peace and blessings be upon him, said: "We have not come to fight anyone, but to perform the 'Umrah. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e., the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious."

Budail said, "I will inform them of what you have said." So, he set off till he reached the Quraish and said, "We have come from that man (i.e., Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among the Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet, peace and blessings of Allah be upon him, had told him.

'Urwah Ibn Mas'ood got up and said, "O people! Are you not the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Do you not know that I invited the people of 'Ukadh for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "This man (i.e., the Prophet) has offered you a reasonable proposal, you had better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet, peace and blessings of Allah be upon him, and started talking to him. The Prophet, peace and blessings of Allah be upon him, told him almost the

same thing as he had told Budail. Then ‘Urwah said, “O Muhammad! Won’t you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone.”

Hearing that, Abu Bakr, may Allah be pleased with him, abused him and said, “Do you say we would run and leave the Prophet, peace and blessings be upon him, alone?” ‘Urwah said, “Who is that man?” They said, “He is Abu Bakr.” ‘Urwah said to Abu Bakr, “By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort at you.” ‘Urwah kept on talking to the Prophet, peace and blessings be upon him, and seizing the Prophet’s beard as he was talking while Al-Mugheerah Ibn Shu‘bah was standing near the head of the Prophet, peace and blessings be upon him, holding a sword and wearing a helmet. Whenever ‘Urwah stretched his hand toward the beard of the Prophet, peace and blessings be upon him, Al-Mugheerah would hit his hand with the handle of the sword and say (to ‘Urwah), “Remove your hand from the beard of Allah’s Messenger.” ‘Urwah raised his head and asked, “Who is that?” The people said, “He is Al-Mugheerah Ibn Shu‘bah.” ‘Urwah said, “O treacherous one! Am I not doing my best to prevent evil consequences of your treachery?”

Before embracing Islam, Al-Mugheerah was in the company of some people. He killed them and took their property and came (to Madinah) to embrace Islam. The Prophet, peace and blessings of Allah be upon him, said to him: “As regards your Islam, I accept it, but as for the property I do not take anything of it.” (As it was taken through treason).” ‘Urwah then started looking at the Companions of the Prophet. By Allah, whenever Allah’s Messenger, peace and blessings of Allah be upon him, spat, the spittle would fall in the hand of one of them (i.e. the Prophet’s Companions) who would rub it on his face and skin; if he ordered them they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. ‘Urwah returned to his people and said, “O people! By Allah, I have been to the kings and to Qaisar, Kisra and

Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his Companions. By Allah, if he spits, the spittle falls in the hand of one of them (i.e. the Prophet's Companions) who would rub it on his face and skin; if he orders them, they carry out his order immediately; if he performs ablution, they struggle to take the remaining water; and when they speak, they lower their voices and do not look at his face constantly out of respect." 'Urwah added, "No doubt, he has presented to you a good reasonable offer, so please accept
it."

A man from the tribe of Banu Kinanah said, "Allow me to go to him," and they allowed him, and when he approached the Prophet, peace and blessings be upon him, and his companions, Allah's Messenger said: "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiyah. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'bah." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'bah." Another person called Mikraz Ibn Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet, peace and blessings of Allah be upon him, said: "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet, peace and blessings of Allah be upon him, and as he was talking, Suhail Ibn 'Amr came.

Ma'mar related: Ayyoob related to me on the authority of 'Ikrimah that when Suhail Ibn 'Amr came, Allah's Messenger, peace and blessings of Allah be upon him, said: "Your affair has become easy." Ma'mar added: Az-Zuhri related in his own narration: Suhail said, "Please conclude a peace treaty with us." So, the Prophet, peace and blessings of Allah be upon him, called the scribe and said to him: "Write: In the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: 'In Your Name O Allah', as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most

Beneficent, the most Merciful." The Prophet, peace and blessing of Allah be upon him, said: "Write: In Your Name O Allah." Then he dictated: "This is the peace treaty which Muhammad, Allah's Messenger has concluded." Suhail said, "By Allah, if we knew that you were Allah's Messenger we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: "Muhammad Ibn 'Abdullah." The Prophet, peace and blessing of Allah be upon him, said: "By Allah! I am Messenger of Allah even if you people do not believe me. Write: Muhammad Ibn 'Abdullah."

It is recorded in the Saheeh that 'Ali, may Allah be pleased with him, objected saying, "By Allah I will not erase you." Then he took over the writing and wrote: "This is the peace treaty which Muhammad Ibn 'Abdullah has concluded." Many people have spoken at length on this issue and we mentioned it in brief in the explanation of the statement of Allah: Neither did you (O Muhammad) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

In some versions, the Prophet, peace and blessings of Allah be upon him, said: "Whoever defects from us will be distanced by Allah (from His mercy)."

Az-Zuhri said, "The Prophet, peace and blessings be upon him, accepted all those terms, as he had already said that he would accept everything they would demand if it respected the ordinance of Allah, the Almighty, (i.e., by letting him and his companions perform 'Umrah.)" The Prophet, peace and blessings of Allah be upon him, said to Suhail: "On the condition that you allow us to visit the House (i.e. Ka'bah) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet, peace and blessings of Allah be upon him, got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he has embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim?" While they were in this state

Abu Jandal Ibn Suhail bin ‘Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said, “O Muhammad! This is the very first term with which we make peace with you, i.e., you shall return Abu Jandal to me.” The Prophet, peace and blessing of Allah be upon him, said: “The peace treaty has not been written yet.” Suhail said, “I will never allow you to keep him.” The Prophet, peace and blessings of Allah be upon him, said: “Yes.” He said, “I will not.” The Prophet, peace and blessings be upon him, said: “We allow you (to keep him).” Abu Jandal said, “O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don’t you see how much I have suffered?” Abu Jandal had been tortured severely for the cause of Allah, the Almighty.

Az-Zuhri added: ‘Umar Ibn Al-Khattab said, “I went to the Prophet and said, ‘Are you not truly the Messenger of Allah?’ The Prophet, peace and blessing of Allah be upon him, said: ‘Yes, indeed.’ I said, ‘Is not our cause just and the cause of the enemy unjust?’ He said: ‘Yes.’ I said, ‘Then why should we be humiliated in our religion?’ He said: “I am Allah’s Messenger and I do not disobey Him, and He will make me victorious.” I said, ‘Did you not tell us that we would go to the Ka‘bah and perform Tawaf around it?’ He said: “Yes, but did I tell you that we would visit the Ka‘bah this year?” I said, ‘No.’ He said: “So you will visit it and perform Tawaf around it.”

“Umar further said, “I went to Abu Bakr and said, ‘O Abu Bakr! Is he not truly Allah’s Prophet?’ He replied, ‘Yes.’ I said, ‘Then why should we be humble in our religion?’ He said, ‘Indeed, he is Allah’s Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.’ I said, ‘Was he not telling us that we would go to the Ka‘bah and perform Tawaf around it?’ He said, ‘Yes, but did he tell you that you would go to the Ka‘bah this year?’ I said, ‘No.’ He said, ‘You will go to the Ka‘bah and perform Tawaf around it.’” (Az-Zuhri added, ‘Umar said, “I performed many good deeds as expiation for the improper questions I asked them.”)

When the writing of the peace treaty was concluded, Allah’s Messenger, peace and blessings of Allah be upon him, said to his companions, “Get up and slaughter your sacrifices and get your head shaved.” By Allah none

of them got up, and the Prophet, peace and blessings of Allah be upon him, repeated his order thrice. When none of them got up, he left them and went to Umm Salamah, may Allah be pleased with her, and told her of the people's attitude toward him. Umm Salamah, may Allah be pleased with her, said, "O Prophet of Allah! Do you want your order to be carried out? Go out and do not say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet, peace and blessings of Allah be upon him, went out and did not talk to anyone of them till he did that, i.e., slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the Companions of the Prophet, peace and blessings be upon him, got up, slaughtered their sacrifices, and started shaving the heads of one another.

Afterwards, Allah's Messenger, peace and blessings of Allah be upon him, returned to Madinah then Abu Baseer, a new Muslim convert from Quraish came to him (Ibn Ishaq said: al-Azhar bin Abd Awf az-Zuhri and al-Akhnas bin Shuraiq ath-Thaqafi sent a man from Banu Amir bin Lu'ayy along with a freed slave of theirs to seek Abu Baseer's repatriation. He also mentioned that the one whom Abu Baseer killed was the man from Banu al-Amir and the one who escaped was the freed slave).

The infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet, peace and blessings of Allah be upon him, handed him over to them. They took him out (of the city) till they reached Dhul-Hulaifah where they dismounted to eat some dates they had with them. Abu Baseer said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Baseer said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Madinah and entered the Mosque running. When Allah's Messenger, peace and blessings of Allah be upon him, saw him he said: "This man appears to have been frightened." When he reached the Prophet, peace and blessings of Allah be upon him, he said, "My companion has been murdered and I would have been murdered too." Abu Baseer came and said, "O Allah's Messenger, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the

Infidels), but Allah, the Almighty, has saved me from them." The Prophet, peace and blessings of Allah be upon him, said: (Woe to his mother! What an excellent war kindler he would be, should he only have supporters!)

When Abu Baseer heard that he understood that the Prophet, peace and blessings of Allah be upon him, would return him to them again, so he set off till he reached the seashore. Abu Jandal Ibn Suhail managed to escape from captivity (i.e. of the infidels) and joined Abu Baseer. So, whenever a man from Quraish embraced Islam he would follow Abu Baseer till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading toward Sham, they stopped it, attacked and killed them (i.e., infidels) and took their properties. The people of Quraish sent a message to the Prophet, peace and blessings of Allah be upon him, requesting him for the sake of Allah, kith and kin to send for Abu Baseer and his companions promising that whoever (amongst them) came to the Prophet, peace and blessings of Allah be upon him, would be secure. So the Prophet, peace and blessings of Allah be upon him, sent for them (i.e. Abu Baseer's companions) and Allah revealed the following Verses:

And it is He Who has withheld their hands from you and your hands from them in the midst of Makkah, after He made you the victorious over them... the pride and haughtiness of the time of ignorance." (Soorah Al-Fat'h 48:24-26)

And their pride and haughtiness was such that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Muslims from visiting the Ka'bah. This version includes some beneficial additions that are not present in the version of Ibn Ishaq from Az-Zuhri.

Al-Bukhari related from Zaid Ibn Aslam who narrated from his father that while Allah's Messenger, peace and blessings of Allah be upon him, was proceeding at night during one of his journeys and 'Umar Ibn Al-Khattab, may Allah be pleased with him, was traveling beside him, 'Umar, may Allah be pleased with him, asked him about something but Allah's Messenger, peace and blessings of Allah be upon him, did not reply. He asked again, but he did not reply, and then he asked (for the third time)

but he did not reply. On that, ‘Umar Ibn Al-Khattab, may Allah be pleased with him, said to himself, “Thakilatka Ummuka ya Umar (May ‘Umar’s mother lose her son)! I asked Allah’s Messenger three times but he did not reply.” ‘Umar, may Allah be pleased with him, then said, “I made my camel run faster and went ahead of the people, and I was afraid that some Qur’anic Verses might be revealed concerning me. Not long afterwards, I heard somebody calling me. I said to myself, ‘I fear that some Qur’anic Verses have been revealed concerning me,’ and so I went to Allah’s Messenger, peace and blessing of Allah be upon him, and greeted him. He said: “Tonight a Soorah (Chapter) has been revealed to me, and it is dearer to me than that on which the sun rises (i.e. the world)” Then he recited: “Verily, We have given you a manifest victory.” (Soorah Al-Fat‘h 48:1)

Military Expeditions and Invasions that Occurred in the Sixth Year of Hijrah

The summary of that is cited by Al-Hafiz Al-Baihaqi from Al-Waqidi. He said: In Rabee‘ ul-Awwal or Rabee‘ ul-Akhir of that year, Allah’s Messenger, peace and blessings of Allah be upon him, sent Ukkashah Ibn Mihsan at the head of forty men to Al-Ghamr, among whom were Thabit Ibn Aqram and Siba‘ Ibn Wahb both of whom were too hasty thus their action warned the enemy and they fled.

The same year, Abu ‘Ubaidah Ibn al-Jarrah, may Allah be pleased with him, was sent with forty men to Al-Qassah. They advanced toward the enemy on foot till got to them in the early morning and then fled into the mountain tops. Also, Muhammad Ibn Maslamah was sent among a contingent of ten men. The enemy hid for them till they were asleep, unaware of the lurking danger. The companions of Muhammad Ibn Maslamah were all killed but he escaped with injuries.

Occurring in the same year was the military expedition of Zaid Ibn Harithah at Al-Hamoom where he captured an adorned lady called Haleemah. She directed the Muslims to one of the quarters of Banu Sulaim where they obtained fortune and captives. Among the captives was this lady’s husband. As a reward, Allah’s Messenger, peace and blessings of Allah be upon him, gave her back to her husband and manumitted both of them.

Again, Zaid Ibn Harithah was sent to Banu Tha‘labah in the Jumadal-Oola of the same year with a detachment of fifteen men. The Arab tribes fled from him. It is also said that the merchandise in the custody of Abu Al-‘As Ibn Ar-Rabee‘ was seized this year he sought the protection of Zainab, may Allah be pleased with her, the daughter of Allah’s Messenger and it was granted.

In Sha‘ban of the sixth year, the detachment commanded by Abdur-Rahman Ibn ‘Awf, may Allah be pleased with him, was sent to Daumat ul-Jandal. Before he left, the Messenger of Allah, peace and blessings of Allah be upon him, instructed him: “If they obey you, marry the daughter of their king.” The people accepted Islam and following the Prophet’s recommendation, Abdur-Rahman, may Allah be pleased with him, married Tumadir Ibn Al-Asbagh Al-Kalbiyah, the daughter of their king, who gave birth to Abu Salamah Ibn Abdur-Rahmaan bin Awf.

Shawwal of the sixth year also witnessed the expedition of Kurz Ibn Jabir Al-Fihri against the people of ‘Urainah who murdered the shepherd of Allah’s Messenger, peace and blessings of Allah be upon him, and herded away the livestock. Allah’s Messenger, peace and blessings of Allah be upon him, sent on their trail Kurz Ibn Jabir at the command of twenty horsemen who succeeded in repulsing them and returned the stolen livestock.

From their story is what is related by Al-Bukhari and Muslim: Anas, may Allah be pleased with him, said, “Some people of ‘Ukl or ‘Urainah tribe came to Madinah and its climate did not suit them. So the Prophet, peace and blessings of Allah be upon him, ordered them to go to the herd of (milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet, peace and blessings of Allah be upon him, and drove away all the camels. The news reached the Prophet, peace and blessings of Allah be upon him, early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were abandoned in the direction of ‘Al-Harrah’ till they died in that condition.”

Summary of Events and Occurrences of the Sixth Year of Hijrah

The obligation of Hajj was promulgated this year as repeatedly pointed out by Ash-Shafi‘i, may Allah have Mercy on him, while commenting on the statement of Allah, the Almighty: And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allah. (Soorah Al-Baqarah 2:196).

Consequently, he is of the opinion that Hajj should be performed at a later time. This is because he (the Prophet) did not perform Hajj until the tenth year. However, Ash-Shafi‘i, may Allah have Mercy upon him, is contradicted by the other three Imams – Malik, Abu Hanifah and Ahmad, may Allah have Mercy upon them. According to them, Hajj is obligatory earnestly upon anyone who is able to undertake it.

In this year also, the Muslim women were forbidden in marriage to the disbelievers as a specification of (and an exemption from) the general provision of the Treaty of Hudaibiyah stipulating that “…you should return to us whoever comes to you from us, even if he embraces your religion.” Then Allah revealed:

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true Believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. (Soorah Al-Mumtahinah 60:10)

The Ghazwah of Al-Muraisi‘ as well as the ‘Umrah of Al-Hudaibiyyah also occurred in this year.

The Seventh Year of the Prophetic Hijrah

The Ghazwah of Khaibar occurring at the onset of the year. ‘Urwah related on the authority of Marwan and Al-Miswar both of whom said, the Messenger of Allah, peace and blessings of Allah be upon him, returned in the year of Al-Hudaibiyyah and Soorah Al-Fat‘h was revealed to him

at a distance between Makkah and Madinah. He arrived in Madinah in the month of Dhul-Hijjah where he remained till he marched forth to Khaibar. He encamped at Al-Rajee' which is a valley situated between Khaibar and Ghatafan. In order not to stir Ghatafan into reinforcing the enemies, he spent the night at the valley and invaded Khaibar the following morning.

Imam Ahmad, may Allah have mercy upon him, has also related from Ibn Irak who narrated from his father that Abu Hurairah, may Allah be pleased with him, arrived at Madinah in the midst a contingent of his people while the Prophet, peace and blessings of Allah be upon him, was still engaged in Khaibar. The Prophet, peace and blessings of Allah be upon him, had deputized Siba‘ Ibn ‘Urfutah Al-Ghatafani to oversee the affairs of Madinah in his absence. Abu Hurairah, may Allah be pleased with him, narrated, "We got to him while he was reciting: Kaf- Ha-Ya-'Ain-Sad (Soorah Maryam 19:1) in the first Rak‘ah and in the second: Woe to Al-Mutaffifeen [those who give less in measure and weight (decrease the rights of others)] (Soorah Al-Mutaffifeen 83:1) Then I said to myself: ‘Woe be to such and such person who, when he has to receive by measure (from others) he demands full measure but when he has to give by measure or weight (to others), he gives less than due.' Upon concluding the Salat, he equipped us so that we may proceed to Khaibar. We got to Khaibar after it had been conquered by the Prophet, peace and blessings of Allah be upon him." Abu Hurairah, may Allah be pleased with him, added, "The Prophet recommended that the Muslims let us partake in their booty."

Al-Bukhari related that Salamah Ibn Al-Akwa‘ said, "We went out to Khaibar in the company of the Prophet, peace and blessings of Allah be upon him. While we were proceeding at night, a man from the group said to ‘Amir, "O ‘Amir! Won't you let us hear your poetry?" ‘Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying: *"O Allah! Without You we would not have been guided on the right path*

Neither would we have given in charity, nor would we have prayed.

So please forgive us, what we have committed (i.e. our defects); let all

of us be sacrificed for Your cause And send Sakinah (i.e. calmness)

upon us to make our feet firm When we meet our enemy,

and If they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask others' help against us."

The Prophet, peace and blessings of Allah be upon him, on that, asked: "Who is that (camel) driver
(reciting poetry)?" The people said, "He is 'Amir Ibn Al-Akwa'."

Then the Prophet, peace and blessings of Allah be upon him, said: "May Allah have Mercy on him." A man amongst the people said, "O Allah's Prophet! Has (martyrdom) been granted to him? Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah, the Almighty, helped the Muslims to conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet, peace and blessings of Allah be upon him, said: (What are these fires? What are you cooking over the fire?) The people replied, "(For cooking) meat." He asked: "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet, peace and blessings of Allah be upon him, said: "Throw away the meat and break the pots!" A man said, "O Allah's Messenger! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too."

So when the army ranks were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger, peace and blessings of Allah be upon him, saw me (in a sad mood). He took my hand and said: "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet, peace and blessings of Allah be upon him, said: "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet, peace and blessings of Allah be upon him, raised two fingers and

added: “He (i.e. ‘Amir) was a persevering struggler in the cause of Allah and there are few ‘Arabs who achieved the like of (good deeds) ‘Amir had done.”

Al-Bukhari also related from Anas Ibn Malik, may Allah be pleased with him, that Allah’s Messenger, peace and blessings of Allah be upon him, reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he would not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e. the Prophet), they said, “Muhammad! By Allah! Muhammad and his army!” The Prophet, peace and blessings of Allah be upon him, said: “Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Al-Bukhari also related that Anas Ibn Malik, may Allah be pleased with him, said, “The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said: “Allahu-Akbar! Khaibar is destroyed, for whenever we approach a belligerent nation to fight, then evil will be the morning for those who have been warned.” Then the inhabitants of Khaibar came out running on the roads. The Prophet, peace and blessings of Allah be upon him, had their warriors killed, their offspring and woman taken as captives. Safiyyah, may Allah be pleased with her, was amongst the captives. She first fell into the lot of Dihyah Al-Kalbi, may Allah be pleased with him, but later on she was transferred to the Prophet, peace and blessings be upon him. The Prophet, peace and blessings of Allah be upon him, made her manumission as her Mahr. Abdul Azeez Ibn Suhaib said to Thabit, “O Abu Muhammad, are you the one who informed Anas what her Mahr was?” and he nodded his head in affirmation.

Al-Bukhari related from Abu ‘Imran Al-Jawni who said: Anas, may Allah be pleased with him, looked at the people on the day of Jumu‘ah and saw a pallium (i.e. a special kind of head-covering worn by Jews in old days). and he said: “At this moment they (i.e. those people) look like the Jews of Khaibar.”

He (Al-Bukhari) also related on the authority of Sahl Ibn Sa‘d that Allah’s Messenger, peace and blessings of Allah be upon him, said on the day (of

the Battle) of Khaibar: “Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Messenger and is loved by Allah and His Messenger.” So, the people wondered all night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah’s Messenger, peace and blessing of Allah be upon him, asked: “Where is ‘Ali?” He was told that ‘Ali, may Allah be pleased with him, was suffering from eye-trouble, so he applied saliva to his eyes and supplicated to Allah, the Almighty, to cure him. He at once got cured as if he had no ailment. The Prophet, peace and blessings of Allah be upon him, gave him the flag. ‘Ali, may Allah be pleased with him, asked, “Should I fight them till they become like us (i.e. Muslims)?” The Prophet, peace and blessings of Allah be upon him, said: “Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels.”

Al-Bukhari related that Yazeed Ibn Abu Ubaid said, “I saw the scar from a wound on Salamah’s leg. I said to him, ‘O Abu Muslim! What is this wound?’ He said, ‘This was inflicted on me on the Day of Khaibar and the people said, ‘Salamah has been wounded.” Then I went to the Prophet and he spat his saliva on it (i.e. the wound) three times and since then I have not had any pain from it till this hour.’”

Al-Bukhari related on the authority of Abu Hurairah, may Allah be pleased with him, who said, “We witnessed (the battle of) Khaibar. Allah’s Messenger, peace and blessings of Allah be upon him, said concerning a man from those who were with him and who claimed to be a Muslim: (This (man) is from the dwellers of the Hell-Fire.) When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet’s statement), but the man, under severe pain from his wounds, put his hand into his quiver, took out some arrows with which he killed himself (i.e., committed suicide). Then some men amongst the Muslims came hurriedly and said, “O Allah’s Messenger! Allah has made your statement true, so-and-so has committed suicide. The Prophet said: “O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (sinful) man”.

Shadad Ibn Al-Had related that a Bedouin Arab came to Allah's Messenger, peace and blessings of Allah be upon him, believed and followed him. He said, "I will migrate with you." The Prophet, peace and blessing of Allah be upon him, entrusted him to some of his Companions. When it was the time of the Battle of Khaibar, the Messenger of Allah, peace and blessings of Allah be upon him, obtained booty which he distributed among his Companions and he also reserved a portion for the Bedouin which he gave to his companions (to be taken to him). He used to tend their riding animals. When they got to him and handed over to him his portion, he asked, "What is this?" They responded saying: "A part apportioned to you by Allah's Messenger." He took it and went to the Prophet. He said, "What is this, O Muhammad?" "A part which I have apportioned to you," the Prophet, peace and blessings be upon him, said. The man then said, "I have not followed you because of this. Rather, I have followed you so that I may be shot an arrow (here) [for the sake of Allah] (pointing to his throat) and then I die and thereafter I am admitted to Paradise." Allah's Messenger, peace and blessings of Allah be upon him, said: "If you are true to Allah, Allah will be true to you."

Then he rose to fight against the enemy. He was brought to Allah's Messenger, peace and blessings of Allah be upon him, having been hit by arrow on the exact spot he had indicated. The Prophet, peace and blessings of Allah be upon him, asked: "Is he the same person?" The people responded in the affirmative. The Messenger of Allah, peace and blessings of Allah be upon him, said: "He was true to Allah and Allah was true to him." The Prophet, peace and blessings of Allah be upon him, shrouded him in his Jubbah then he laid him before him and offered the funeral prayer on him. From what was gleaned from his prayer is: "O Allah, Your servant went out migrating in Your cause and he was martyred and I am a witness for him."

Ibn Ishaq related: The Messenger of Allah, peace and blessings of Allah be upon him, kept taking over their wealth gradually and conquering their forts one after the other. The first of their forts to fall was that of Na'im where Mahmood Ibn Maslamah was killed. Then Al-Qamoos, the fort of Banu Abil-Huqaiq where Allah's Messenger, peace and blessings of Allah be upon him, took a number of them as prisoners among whom was Safiyyah Bint Huyayy Ibn Akhtab; she was with Kinanah Ibn Ar-Rabee'

Ibn AbilHuqaiq along with a cousin of hers. The Messenger of Allah, peace and blessings of Allah be upon him, chose Safiyyah, may Allah be pleased with her, for himself Dihyah Ibn Khalifah, may Allah be pleased with him, had requested Safiyyah from Allah’s Messenger, peace and blessings of Allah be upon him. Thus, when Allah’s Messenger, peace and blessings of Allah be upon him, chose Safiyyah for himself, he gave Dihyah, may Allah be pleased with him, her cousin instead.

The remainder of the prisoners of Khaibar was distributed among the Muslims and the people cooked the meat of donkeys and it is mentioned that Allah’s Messenger, peace and blessings of Allah be upon him, prohibited that for them. Al-Bukhari devoted attention to this section thus, by relating a number of narrations concerning it from good and reliable chains. The prohibition of it (the meat of donkey) is the preferred opinion of the majority of the earlier and later generations of scholars. It is equally the preferred opinion of the four Imams. However, some of the early scholars held the opinion of its permissibility among whom was Ibn ‘Abbas, may Allah be pleased with them both. They gave various responses to the Ahadeeth cited on its prohibition. They said: (The donkey was prohibited because) it was a riding beast which they relied upon to carry their load. It is also said that (eating its meat was prohibited) because it eats filth (i.e., Jalalah). However, the authentic position is that it was prohibited due to its inherent nature. It is recorded in an authentic narration that a caller of the Messenger of Allah, peace and blessings of Allah be upon him, announced: “Allah and His Messenger have prohibited for you the meat of domestic donkey and eating garlic.”

It is also related in Saheeh Al-Bukhari from Nafi‘ Ibn ‘Umar that on the day (of the Battle) of Khaibar, Allah’s Messenger, peace and blessings be upon him, prohibited the meat of domestic donkey and eating garlic.

People have spoken extensively concerning the Hadith related in the Saheehain from ‘Ali Ibn Abi Talib, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, prohibited Al-Mut‘a marriage and the eating of donkey’s meat in the year of the Battle of Khaibar. This is wordings of the Saheehain as related through Malik and others from Az-Zuhri requiring the connection of the

prohibition of the Mut‘a marriage to the Battle of Khaibar which is doubtful from two angles:

1. On the day of the Battle of Khaibar, there were no women with whom they could have had Mut‘a relationship since they were sufficed by captives beyond having the need for Mut‘a marriage.

2. It is recorded in Saheeh Muslim on the authority of Ar-Rabee‘ Ibn Sabrah Ibn Ma‘bad from his father that Allah’s Messenger, peace and blessings of Allah be upon him, permitted them Mut‘a on the day of the Conquest of Makkah but he did not leave Makkah before he prohibited it again and he said: “Allah has prohibited it till the Day of Judgment.”

Based on this, it is possible that he had prohibited it then permitted it and thereafter prohibited once again. This indicates that the abrogation (of the ruling) occurred twice which is very remote. Nevertheless, it is reported that Imam Ash-Shafi’i, may Allah have Mercy upon him, said that he does not know anything that was prohibited then permitted and thereafter, prohibited once again except Nikah Mut‘a. Nothing compelled him to say that, may Allah have mercy on him, other than his reliance on these two Hadith as indicated earlier.

As-Suhaili and others have related on the authority of some of them who claimed that it was permitted thrice and prohibited thrice. Others said: (it was prohibited) four times but this is extremely remote, and Allah knows best. They also disagreed on the first time it was prohibited. Some said, (it was) at the Battle of Khaibar. It is also said that it occurred at the time of the Umrah of redemption. Others favored the
Conquest of Makkah and this is the more dominant view. Some others also argued that it occurred in Awtas which is closer to the latter opinion. It is also said that it was first prohibited in Tabook while some others argued that it was first prohibited during the Farewell Pilgrimage. This is related by Abu Dawood.

Some scholars have tried to give response to the Hadith of ‘Ali, may Allah be pleased with him, by arguing that there occur in it advancement and deferment and what is upheld there from is what is related by Imam Ahmad, may Allah have Mercy upon him: Sufyan narrated to us on the

authority of Az-Zuhri from Al-Hasan and ‘Abdullah, the two sons of Muhammad narrating from their father that ‘Ali said to Ibn ‘Abbas, may Allah be pleased with them all: “The Messenger of Allah has prohibited (us) from Nikah Mut‘a and from the meat of domestic donkey at the time of Khaibar.” The narrator made us believe that the word Khaibar is an adverb for the prohibition of both (of them – Nikah Mut‘a and meat of domestic donkey) However, this is not so. Rather, it is an adverb for the prohibition of the meat of domestic donkey. As for the Nikah Mut‘a, no adverb was mentioned concerning it, it was only merged with it because ‘Ali, may Allah be pleased with him, got information that Ibn Abbas, may Allah be pleased with them both, permitted Nikah Mut‘a and the meat of domestic donkey as is well-known from him.

Thus, as Ameerul-Mu’mineen, he said to him, “You are a conceited fellow! Allah’s Messenger, peace and blessings of Allah be upon him, has prohibited Nikah Mut‘a and the meat of domestic donkey on the day of the Battle of Khaibar and he merely added that so as to dissuade him from his belief of permissibility concerning it. It is to this account that our Shaikh, Al-Hafiz Abul-Hajjaj Al-Mizzi, may Allah cover him in His Mercy (Aameen) [leaned towards]. Inspite of this, Ibn ‘Abbas, may Allah be pleased with them both, did not retract from his opinion of the permissibility of domestic donkey and Mut‘a. As for the prohibition, he interpreted it that it was their load-carrier (a reason which gave rise to its prohibition). As for Mut‘a, he used to permit it at the time of exigency during journeys. Thus, he understood the prohibition to be at the time of wellbeing. Some of Ibn ‘Abbas’ companions and students equally followed him on this view and this did cease to be well-known to the scholars of Al-Hijaz till the time of Ibn Juraij and thereafter. A similar view to Ibn ‘Abbas, may Allah be pleased with them both, has been purportedly related from Imam Ahmad Ibn Hanbal, may Allah have Mercy upon him, but this is inauthentic. And Allah knows best.

Ibn Ishaq related: After Allah’s Messenger, peace and blessings of Allah be upon him, had conquered a number of their fortresses and gained large amounts of their wealth in booty, he headed for their fortresses of Al-Wateeh and As-Sulalim both of which were the last two fortresses to be conquered. He lay siege on them for ten nights. Ibn Hisham added: Their slogan on the day of Khaibar was ‘O Mansoor (the aided

ones), kill, kill!'

The Story of Safiyyah Bint Huyayy Ibn Akhtab An-Nadariyyah

Anas Ibn Malik, may Allah be pleased with him, related: Allah's Messenger, peace and blessings of Allah be upon him, offered the Fajr prayer when it was still dark, then he rode and said: "Allahu Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned." They (the inhabitants of Khaibar) came out running on the roads. The Prophet, peace and blessings of Allah be upon him, had their warriors killed, their offspring and woman taken as captives. Safiyyah, may Allah be pleased with her, was amongst the captives. She first fell into the lot of Dihyah Al-Kalbi, may Allah be pleased with him, but later on she was transferred to the Prophet. The Prophet, peace and blessings of Allah be upon him, made her manumission her Mahr.

Imam Bukhari related on the authority of Anas Ibn Malik, may Allah be pleased with him, who said, "The Prophet, peace and blessings be upon him, came to Khaibar and when Allah, the Almighty, made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiyyah Bint Huyayy Ibn Akhtab, may Allah be pleased with her, was mentioned to him and her husband had been killed while she was a bride. Allah's Messenger, peace and blessings of Allah be upon him, selected her for himself and he set out in her company till he reached Suddas-Sahba' (a place close to Khaibar) where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Messenger, peace and blessings of Allah be upon him, then said to me: "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Messenger, peace and blessings of Allah be upon him, for (his marriage with) Safiyyah, may Allah be pleased with her. After that we proceeded to Madinah and I saw that Allah's Messenger, peace and blessings of Allah be upon him, was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiyyah put her feet on his knees to ride (the camel)." Imam Al-Bukhari related this exclusive Muslim.

Anas, may Allah be pleased with him, also narrated: The Prophet, peace and blessings of Allah be upon him, stayed for three nights between Khaibar and Al-Madinah and was married to Safiyyah, may Allah be pleased with her. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet, peace and blessings of Allah be upon him, ordered Bilal, may Allah be pleased with him, to spread the leather mats on which dates, dried yogurt and butter were placed. The Muslims said amongst themselves, “Will she (i.e., Safiyyah) be one of the Mothers of the Believers, (i.e., one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses?” Some of them said, “If the Prophet, peace and blessings of Allah be upon him, makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet’s wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his and made her observe the veil).” Al-Bukhari related it exclusively.

Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, laid siege on the people of Khaibar in their two strongholds of Al-Wateeh and As-Sulalim. When they became convinced of their destruction they requested him to let them leave and spare their blood, which he granted. The Messenger of Allah, peace and blessings of Allah be upon him, had captured all their property, AshShiqq, Natat and Al-Kateebah and all their fortresses except the two strongholds. When the people of Fadak got wind that he had done so, they also sent to the Messenger of Allah, peace and blessings of Allah be upon him, asking him to treat them in a similar manner in exchange for access to their wealth and he granted their request as well.

Muhayyisah Ibn Mas‘ood, the brother of Banu Harithah, was among those who mediated between the Messenger of Allah, peace and blessings of Allah be upon him, and them. When the people of Khaibar had surrendered, they requested that the Prophet, peace and blessings of Allah be upon him, let them undertake their property for a half share of the proceeds saying: “We know it better than you and we are better growers.” The Messenger of Allah, peace and blessings of Allah be upon him, accepted their proposal but stipulated that “If we wish to exile you, we

reserve the right to do that." He (the Messenger of Allah) made a similar agreement with the people of Fadak.

Ibn 'Umar, may Allah be pleased with them both, narrated: The Messenger of Allah, peace and blessings of Allah be upon him, fought against the people of Khaibar till they retreated into their fort and he captured their land, crops and palm plantation. They entered into an armistice upon the permission to cultivate the land and for them will be what can be carried on their riding animals and for the Messenger of Allah will be the rest. They were also obliged not to hide anything and if they did, then there would be neither protection nor armistice for them. This included a leather bag containing some wealth and jewelry belonging to Huyayy Ibn Akhtab which he carried along with him to Khaibar when he was dislodged from An-Nadeer.

Consequently, the Messenger of Allah, peace and blessings of Allah be upon him, said to Huyayy's uncle: "What happened to Huyayy's leather bag which he brought with him from An-Nadeer?" He responded, "It has been depleted by expenses and wars." The Messenger of Allah, peace and blessings of Allah be upon him, then said: "The agreement had just been concluded and the wealth is much more than that." The Messenger of Allah, peace and blessings of Allah be upon him, handed him over to Az-Zubayr who meted out punishment on him. Meanwhile, Huyayy entered the ruins (of the fort). Upon receiving punishment, he confessed saying, "I had seen Huyayy going round the ruins towards this direction." So they traced the direction and found the leather bag in the ruins.

The Messenger of Allah, peace and blessings of Allah be upon him, executed the two sons of AbilHuqaiq and one of them was the husband of Safiyyah bint Huyayy Ibn Akhtab. The Messenger of Allah, peace and blessings of Allah be upon him, captured their women and children and divided up their wealth due to their breach of faith. He wanted to evict them from their land but they pleaded, "O Muhammad, grant us to remain on this land so that we may till it and reside on it." Since neither the Messenger of Allah, peace and blessings of Allah be upon him, nor the Companions have any men living on it nor did they intend it to be desolate, they granted them Khaibar on the condition that half of all the harvest

shall be for them and a little aside from that for Allah's Messenger, peace and blessings of Allah be upon him,.

Abdullah Ibn Rawahah, may Allah be pleased with him, used to visit them every year to estimate their harvest and reserve for them half of it. They complained to Allah's Messenger, peace and blessings of Allah be upon him, of Abdullah's covetousness and they sought to bribe him. He (Abdullah) said, "O enemies of Allah, you want to give me evil. By Allah, I have come to you from the most beloved of men to me while you are the most hateful to me due to a number of you from among the monkeys and swines. Nevertheless my aversion for you and my love for him will not impel me to be unjust to you." They responded, "It is this that sustains the heaven and the earth."

It is said that Allah's Messenger, peace and blessings of Allah be upon him, saw a green mark on Safiyyah's eye and he asked: "What is this green [mark] on you, Safiyyah?" She responded, "My head was on the lap of Ibn Abi Al-Huqaiq while I was sleeping. Then I saw that the moon fell on my lap. So I informed him of my dream and he slapped me and said, "You desire the king of Yathrib." She added, "The Messenger of Allah used to be the most hateful to me for he killed my husband and father and he never ceased to give me excuses saying, "Your father incited the Arabs against me and did such and such" until the feeling of aversion dissipated from my heart."

The Messenger of Allah, peace and blessings of Allah be upon him, used to give each of his wives every year, 80 wasqs (measure) of dates, 20 wasqs of barley. During the time of 'Umar, they (the people of Khaibar) double-crossed the Muslims and threw Ibn 'Umar, may Allah be pleased with them both, from a rooftop and he had his wrist dislocated. Consequently 'Umar announced, "Whoever has a claim (share) in Khaibar should gather so that we may divide it up." Their leader pleaded, "Do not exile us, rather, let us remain on the land as The Messenger of Allah, peace and blessings of Allah be upon him, and Abu Bakr had done." 'Umar, may Allah be pleased with him, responded: "Do you think that I have forgotten the statement of Allah's Messenger, i.e., "what will your condition be when you are expelled and your camel will be carrying you toward Ash-Sham day after day?" Thus, 'Umar, may Allah be pleased with him,

divided it among those who fought in the Battle of Khaibar among the companions of Al-Hudaibiyyah." Abu Dawood has also reported it in a summarized form.

Imam Bukhari related that Ibn ‘Umar, may Allah be pleased with them both, said, "On the day of Khaibar, Allah's Messenger, peace and blessings be upon him, gave two portions to the cavalry and one to the infantry." Nafi‘, however, explained the rational saying, "If a man had a horse, he was given three portions and if he had no horse, he was given a portion." This version implied that all of Khaibar was divided up among the soldiers.

It is related on the authority of Ibn Shihab who said, "Information reached me that Allah's Messenger, peace and blessings of Allah be upon him, conquered Khaibar forcibly and left some of the people to utilize the land after the battle. Based on this, Aaz-Zuhri said: "Allah's Messenger took Khumus (one-fith of booty) and then divided up its remainder among those who witnessed the battle."

However, what Az-Zuhri has said is debatable for the authentic view is that all of Khaibar was not divided but half of it was divided between the victorious warriors as shall be explained shortly. Malik and others who shared his opinion have adduced this as an evidence that the Imam has a choice regarding conquered land: if he wishes, he may divide it or he may earmark it as he deems for the benefit of the Muslims. If he also wishes, he may divide a part of it and set aside the other part to cater for recurrent needs and benefits.

Abu Dawood related on the authority of Sahl Ibn Abi Hathmah who said: Allah's Messenger, peace and blessings of Allah be upon him, divided Khaibar into two halves, one half for his recurrent needs and other benefits while he shared the other half among the Muslims. He divided it into eighteen portions."

On the authority of Bushair Ibn Yasar, the freed slave of the Ansar, from some of the Companions of Allah's Messenger: that when Allah's Messenger, peace and blessings of Allah be upon him, was victorious over Khaibar he divided it into thirty six portions, each portion comprising one

hundred parts. One half of all the portion was for the Messenger of Allah, peace and blessings of Allah be upon him, and the Muslims while the other half was set aside for inadvertent occurrences and recurrent needs of the people.

On the authority of Mujmmi‘ Ibn Jariyah Al-Ansari, may Allah be pleased with him, one of the reciters of the Qur’an who said, “Khaibar was divided among the companions of Al-Hudaibiyyah. Allah’s Messenger, peace and blessings of Allah be upon him, divided it into eighteen portions and the army numbered one thousand five hundred among which were thirty cavalries. He gave the cavalries two portions and the infantry one portion.” Abu Dawood related it exclusively.

Muhammad Ibn Ishaq said: Ash-Shiqq and An-Natat were among the two portions of the Muslims. AshShiqq comprises of thirteen portions while An-Natat comprises of fifty portions. He divided them all into one thousand eight hundred shares and distributed among those who witnessed Al-Hudaibiyyah and who were present at Khaibar as well as those were absent. Meanwhile, none of those who witnessed AlHudaibiyyah were absent from Khaibar except Jabir Ibn Abdullah, may Allah be pleased with him, and he was still given his own share.

He also added: “The companions of Al-Hudaibiyyah numbered one thousand four hundred along with two hundred mounted men. Two shares were given for the horse and he gave every hundred persons a portion each of the eighteen portions. He gave additional shares of four hundred to the two hundred mounted men which was meant for their horses.” This is how Al-Baihaqi related it on the authority of Salih Ibn Kaisan, that the army numbered one thousand four hundred men along with two hundred horses.

I say: The Messenger of Allah, peace and blessings of Allah be upon him, apportioned among them their shares and the first of the two portions, Ash-Shiqq, was with ‘Asim Ibn Adiyy.

As for those who witnessed Khaibar among the slaves and women, Allah’s Messenger, peace and blessings of Allah be upon him, gave them a part of the booty but did not give them an allotment.

On the authority of Muhammad Ibn Zaid who said: ‘Umair, the freed slave of Abi Al-Lahm informed me saying, “I was present at Khaibar along with my masters who spoke about me to the Messenger of Allah, peace and blessings be upon him. He issued an order about me, and a sword was girded on me and I was trailing it. He was then informed that I was a slave. He, therefore, ordered that I should be given some inferior goods.”

The Arrival of Ja‘afar Ibn Abi Talib and Those Who Remained of the Muslims Who Migrated to Abyssinia

On the authority of Abu Moosa, may Allah be pleased with him, who said: The news of the migration of the Prophet, peace and blessings be upon him, (from Makkah to Madinah) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burdah, and the other, Abu Ruhm, and our total number was either 52 or 53 men from my people. We got on board a boat and our boat took us to an-Najashi in Abyssinia. There we met Ja‘far bin Abi Taalib, may Allah be pleased with him, and stayed with him. Then we all came (to Madinah) and met the Prophet, peace and blessings be upon him, at the time of the conquest of Khaibar. Some of the people used to say to us, i.e., the people of the ship, “We have migrated before you.”

Asma’ Bint ‘Umais, may Allah be pleased with her, who was one of those who had come with us, came as a visitor to Hafsah, may Allah be pleased with her, the wife the Prophet. She had migrated along with those other Muslims who migrated to an-Najashi. ‘Umar, may Allah be pleased with him, came to Hafsah while Asma’ bint ‘Umais was with her. ‘Umar, on seeing Asma’ asked, “Who is this?” She said, “Asma’ Bint ‘Umais”. ‘Umar said, “Is she the Abyssinian? Is she the sea-faring lady?” Asma’ replied, “Yes.” ‘Umar said, “We have migrated before you (people of the boat), so we have got more right than you over Allah’s Messenger, peace and blessings of Allah be upon him, “ On that Asma’ became angry and said, “No, by Allah, while you were with Allah’s Messenger who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Abyssinia, and all that was for the sake of Allah’s Messenger, peace and blessings of Allah be upon him. By Allah, I will neither eat any food nor drink anything till I

inform Allah's Messenger of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will not tell a lie or curtail your saying or add something to it."

So when the Prophet, peace and blessing of Allah be upon him, came, she said, "O Allah's Messenger, 'Umar has said such-and-such." He said (to Asma'): "What did you say to him?" Asma said, "I told him such-and-such." The Prophet, peace and blessing of Allah be upon him, said: "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Moosa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet, peace and blessings of Allah be upon him, had said about them."

Narrated Abu Burdah: Asma' said, "I saw Abu Moosa requesting me to repeat this narration again and again."

Narrated Abu Burdah: Abu Moosa said, "The Prophet, peace and blessings of Allah be upon him, said: 'I recognize the voice of the group of Al-Ash'ariyoon; when they recite the Qur'an after entering their homes at night. I can recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they come during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy): My companions order you to wait for them'."

Al-Bukhari related on the authority of Abu Moosa, may Allah be pleased with him, who said, "We came upon the Prophet, peace and blessings of Allah be upon him, after he had conquered Khaibar. He then gave us a share (from the booty), meanwhile he never gave to anybody else who did not attend the Conquest aside from us."

Al-Bukhari related on the authority of Anbasah Ibn Sa'eed that Abu Hurairah, may Allah be pleased with him, came to the Prophet, peace and blessings of Allah be upon him, and asked him (for a share from the booty of Khaibar). On that, one of the sons of Sa'eed Ibn Al-'As said to him, "O

Allah’s Messenger! Do not give him.” Abu Hurairah, may Allah be pleased with him, then said (to the Prophet), “This is the murderer of Ibn Qawqal.” Sa‘eed’s son said, “How strange! A guinea-pig coming from Qadoom AdDa’n!”

The Story of the Poisoned Lamb

Al-Bukhari related on the authority of Abu Hurairah, may Allah be pleased with him, who said: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah’s Messenger.”

Abu Hurairah, may Allah be pleased with him, also narrated: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet, peace and blessings be upon him, as a gift (by the Jews). The Prophet, peace and blessings of Allah be upon him, ordered:

“Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet, peace and blessings of Allah be upon him, said (to them): “I am going to ask you a question. Will you tell the truth?’’ They said, “Yes.’ The Prophet, peace and blessings of Allah be upon him, asked: “Who is your father?” They replied, “So-and-so.” He said: “You have told a lie; your father is so-and-so.” They said, “You are right.” He said: “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O Abul-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked: “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet, peace and blessings of Allah be upon him, said: “May you be cursed and humiliated in it! By Allah, we shall never replace you in it.’’ Then he asked: “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Abul-Qasim.” He asked: “Have you poisoned this sheep?” They said, “Yes.” He asked: “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.”

Ibn Ishaq said: When Allah’s Messenger, peace and blessings of Allah be upon him, finished with Khaibar, he departed for Wadi Al-Qura and laid

siege on its inhabitants for several nights. Thereafter, he returned homeward to Madinah.

Then he mentioned the incident of the stray arrow which killed Mid‘am. The people said, “Congratulations to him for the martyrdom.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the Day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him.”

Muhammad Ibn Ishaq also mentioned in his biography that Allah’s Messenger, peace and blessings of Allah be upon him, consummated his marriage with Safiyyah, may Allah be pleased with her, at Khaibar or while on the way. The person who embellished, combed her hair and beautified her for Allah’s Messenger, peace and blessings of Allah be upon him, was Umm Sulaim Bint Milhan, Anas Ibn Malik’s mother. The Messenger of Allah, peace and blessings of Allah be upon him, passed the night with her in his tent and Abu Ayoob, may Allah be pleased with him, stood guard with his sword patrolling the tent throughout the night. When Allah’s Messenger, peace and blessings of Allah be upon him, noticed his presence he asked: “What is the matter with you O Abu Ayoob?” He responded: “I was afraid of your safety from this woman. You had killed her father and husband coupled with the fact that she had newly accepted Islam so I nursed fear of her concerning your safety.” They claimed that Allah’s Messenger, peace and blessings of Allah be upon him, supplicated: “O Allah, protect Abu Ayyoob as he protected me through the night.”

Then he said: Az-Zuhri relate on the authority of Sa‘eed Ibn Musayyab mentioning their oversleeping beyond the time of Salat us-Subh on their way back from Khaibar and that Allah’s Messenger, peace and blessings of Allah be upon him, was the first to wake up and said: “O Bilal, what did you do to us?” He responded, “O Messenger of Allah, the One who took your soul (in sleep) also took mine.” And the Prophet, peace and blessings of Allah be upon him, said: “You have spoken the truth.” The Prophet, peace and blessings of Allah be upon him, steered his camel a short while and then alighted, performed ablution and offered his prayer

as he used to offer it before. This is how Malik has related on the authority of Az-Zuhri from Sa‘eed in mursal form.

Abu Dawood has related on the authority of Abu Hurairah, may Allah be pleased with him, that while Allah’s Messenger, peace and blessings of Allah be upon him, was returning from the Battle of Khaibar, he traveled through the night till sleep overtook us and he said to Bilal, may Allah be pleased with him: “Keep the vigil for us, Bilal.” He (the narrator) added: sleep overtook Bilal, may Allah be pleased with him, while he was leaning against his riding animal. Neither did the Prophet, peace and blessings be upon him, nor Bilal, may Allah be pleased with him, nor anyone else among his companions wake up till the sun shone on them. Allah’s Messenger, peace and blessings of Allah be upon him, was the first to awake and, being startled, he called to Bilal, may Allah be pleased with him, who said: “O Messenger of Allah, may my father and mother be offered as ransom for you, the same thing that overpowered me which overpowered you.” He (the Messenger of Allah) then said: “Lead the beasts on.” So they led their camels to some distance. The Messenger of Allah, peace and blessings of Allah be upon him, then performed ablution and gave orders to Bilal, may Allah be pleased with him, who pronounced the Iqamah and then led them in the morning prayer. When he finished the prayer he said: “When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said: “and perform As-Salat (Iqamat us-Salat) for My Remembrance.’” (Soorah Ta Ha 20:14) Yoonus said: Ibn Shihab used to recite it in a similar manner.

On the authority of Ibn Mas’ood, may Allah be pleased with him, (who said): This occurred on their return from Al-Hudaibiyyah and in his own version: that it was Bilal, may Allah be pleased with him, who was guarding them. And in yet another narration from him, he was the one who was guarding them.”

Al-Hafiz Al-Baihaqi said: It is possible that this occurred twice. In the Hadith of ‘Imran Ibn Husain and Abu Qatadah, their sleep was beyond the time of Salat. There is the Hadith of Al-Meeda’ah concerning that and it is possible that this is one of those two times or the third time. Al-Waqidi said in the Hadith of Abu Qatadah, may Allah be pleased with him, that

this occurred on their return journey from the Battle of Tabook. And Allah (SWT) knows best.

Then Al-Baihaqi cited a Hadith related by the author of Saheeh from the story of ‘Awf, the bedouin on the authority of Abu Raja’ from ‘Imran Ibn Husain concerning the incident of his sleeping beyond the time of Salat and that of the woman with the two buckets and how he took the two buckets of water with which he watered the entire army and the water did not reduce from its original quantity even slightest. Then he also mentioned the incident related by Muslim from the Hadith of Thabit Al-Bunani on the authority of Abdullah bin Rabah from Abu Qatadah and it is a lengthy hadeeth, in which they slept beyond the time of Salat and the increment in water quantity from the water basin.”

Al-Bukhari related on the authority of Abu Moosa Al-Ash‘ari, may Allah be pleased with him, who said: When Allah’s Messenger, peace and blessings of Allah be upon him, fought the Battle of Khaibar, or when he went toward it, (whenever) the people passed over a high place overlooking a valley, they raised their voices saying, “Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah.” On that Allah’s Messenger, peace and blessings of Allah be upon him, said (to them): “Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you.” I was behind the riding animal of Allah’s Messenger, peace and blessings of Allah be upon him, and he heard me saying, “La ilaha ill-Allah wala hawla wala quwwata illa billah” (There is neither might, nor power but with Allah). On that he said to me: “O Abdullah Ibn Qais!” I said, “Labbaik, O Allah’s Messenger!” He said: “Shall I tell you a sentence which is one of the treasures of Paradise?” I said, “Yes, O Allah’s Messenger! Let my father and mother be sacrificed for your sake.” He said: “It is: ‘La hawla wa la quwwata illa billah.’” (There is neither might nor power but with Allah).”

The Prophet’s March Through Wadi Al-Qura and His Siege of the Jewish Inhabitants

Al-Waqidi related on the authority of Abu Hurairah, may Allah be pleased with him, that we went out along with Allah’s Messenger, peace and blessings of Allah be upon him, from Khaibar to Wadi Al-Qura.

Meanwhile, Rifa‘ Ibn Zaid Ibn Wahb Al-Judhami had presented to the Messenger of Allah, peace and blessings of Allah be upon him, a gift of a black slave called Mid‘am. He used to unsaddle the mount of Allah’s Messenger, peace and blessings of Allah be upon him. When we got to the valley and came close to the Jews they greeted us with a shower of arrows. As the black slave began to unpack the saddle-bag, he was suddenly struck by a (stray) arrow which proved fatal. We said, “This is glad tidings for him, O Messenger of Allah, as he is a martyr.” Upon this the Messenger of Allah remarked: “Not so. By Him in Whose hand is the life of Muhammad, the small garment which he stole from the booty on the Day of Khaibar, which did not (legitimately) fall to his lot is burning like the Fire (of Hell) on him.” The people were greatly perturbed (on hearing this). A person came there with a lace or two laces and said, “O Messenger of Allah, I found (them) on the Day of Khaibar. He (the Prophet, peace and blessings be upon him) remarked: “This is a lace of fire or two laces of fire.” This Hadith is recorded in the Saheehain on the authority of Abu Hurairah, may Allah be pleased with him, from the Prophet.

The Messenger of Allah, peace and blessings of Allah be upon him, prevented his Companions from fighting against them. Rather, he arrayed them and then invited them to Islam and informed them that if they accept Islam, they will be protecting their wealth and preserving their blood, and their accounting rests with Allah, the Almighty.

Nevertheless, one of them stepped forward throwing a challenge for a duel and Az-Zubair Ibn Al‘Awwam, may Allah be pleased with him, stepped forward and killed him. Another person also stepped forward for a challenge and ‘Ali, may Allah be pleased with him, also stepped forward and finished him. Yet another person stepped forward from them and Abu Dujanah, may Allah be pleased with him, took up his challenge and killed him. This continued until eleven men were killed from their camp. Each time a person was killed, the rest were invited to Islam. On that day, when the time of Salat approached, the Messenger of Allah, peace and blessings of Allah be upon him, led his Companions in prayer and then resumed calling them to Islam, to Allah and His Messenger. In this manner, the Muslims killed them till nightfall.

By the following morning, the sun had not even risen till the length of a spear before they surrendered. They were pressured into defeat and Allah, the Almighty, granted their wealth as booty and the Muslims captured a large amount of furnishings and personal effects. The Messenger of Allah, peace and blessings of Allah be upon him, remained in the valley for four days during which he divided the booty among his Companions and left the land and palm plantations in the hands of the Jews to work upon on a sharecropping agreement. When the Jews of Taima' got wind of what the Messenger of Allah, peace and blessings of Allah be upon him, meted out to Khaibar, Fadak and Wadi Al-Qura, they settled for conciliation with the Messenger of Allah, peace and blessings of Allah be upon him, upon the promise to pay the Jizyah. Thus, they retained their wealth. When 'Umar, may Allah be pleased with him, expelled the Jews of Khaibar and Fadak he did not expel the inhabitants of Taima' and Wadi Al-Qura for both of them were situated within the territory of Sham. He also opined that whatever is before Wadi Al-Qura up to Madinah is Hijaz and whatever is beyond that falls within Sham.

The narrator added: Afterwards, the Messenger of Allah, peace and blessings of Allah be upon him, withdrew on a returning journey back to Madinah after he had concluded the affairs of Khaibar and Wadi Al-Qura and Allah obtained for him considerable booty.

It is recorded in the Saheehain that Allah's Messenger, peace and blessings of Allah be upon him, conquered Khaibar and employed the Jewish inhabitants (of Khaibar) to cultivate it on the condition that they would have half of its yield. It is stated in some versions of this Hadith that the conditions include that they should work upon it with their own wealth (seeds, implements). In yet another version, the Prophet, peace and blessings of Allah be upon him, said to them: "We will allow you to continue here, so long as we would desire."

It is recorded in As-Siyar that he would send to them 'Abdullah Ibn Rawahah, may Allah be pleased with him, to estimate the yield once the fruits had become fully grown and then, he would collect them together himself. When 'Abdullah Ibn Rawahah, may Allah be pleased with him, was killed at (the Battle of) Mu'tah, the Prophet, peace and blessings of

Allah be upon him, would send Jabbar Ibn Sakhr, may Allah be pleased with him, instead.

I say: In different eras after three hundred (years), the Jews of Khaibar claimed they had in their possession a document from Allah's Messenger, peace and blessings of Allah be upon him, in which they were absolved from paying the Jizyah. They had deceived a number of scholars with this document till some of them opined that they had been truly absolved from paying the Jizyah among whom (from the Shafi'iyyah) was Shaikh Abu 'Ali Ibn Khairoon. However, this document was forged, a lie and a fabrication without any basis whatsoever.

I have explained its futility from a number of angles in the Kitab Mufrad. A number of scholars have exposed the forgery of this document in their books such as Ibn As-Sibagh in his 'Masa'il', Ash-Shaikh Abu Hamid in his Ta'leeqat and Ibn Al-Maslamah authored a distinct volume dedicated to the refutation against the document. They (the Jews) stirred up the issue of the document after seven hundred years and displayed a document in which contains a transcription of the Ashab mentioned in their books and I came across it and found out it was all false.

Contained in it is the witnessing of Sa'd Ibn Mu'adh, may Allah be pleased with him, though he had died before the time of (the battle of) Khaibar. It also includes Mu'awiyah Ibn Abi Sufyan, may Allah be pleased with him, even though he had not even become Muslim at the time. At the end, it says: 'Ali Ibn Abi Talib, may Allah be pleased with him, wrote it and again this is an error for the Jizyah which the document claims had been absolved from them was not even legislated until after (Khaibar). The first time it was legislated and taken was from the people of Najran and they paid it at the end of the ninth year. And Allah knows best.

The Military Expedition of Abu Bakr to Banu Fazarah

Imam Ahmad, may Allah have mercy upon him, related on the authority of Salamah, may Allah be pleased with him, who said: "We proceeded on a military expedition with Abu Bakr, may Allah be pleased with him, who

was appointed as the commander over us. He had been appointed by the Messenger of Allah, peace and blessings of Allah be upon him. When we were only at an hour's distance from the water of the enemy, Abu Bakr, may Allah be pleased with him, ordered us to attack. We made a halt during the last part of the night to rest and then we attacked from all sides and reached their wateringplace where a battle was fought. Some of the enemy was killed and others were taken prisoner.

The Military Expedition of Umar Ibn Al-Khattab to Turabah in the Territory of the Hawazin

Al-Baihaqi related through Al-Waqidi with his chains of narration that Allah's Messenger, peace and blessings of Allah be upon him, sent 'Umar Ibn Al-Khattaab at the command of thirty mounted soldiers with a guide from Banu Hilal. The army would travel by night and hide by daytime. When they returned to the enemy territory, they (the enemies) fled and 'Umar retreated back to Madinah. They asked him, "Do you have any interest in attacking Khath'am?" He responded, "The Messenger of Allah commanded me only to attack the Hawazin in their territory."

The Expedition of Abdullah Ibn Rawahah Against Yusair Ibn Rizam, the Jew

Al-Baihaqi related on the authority of 'Urwah and through Moosa Ibn 'Uqbah from Az-Zuhri that Allah's Messenger, peace and blessings of Allah be upon him, sent 'Abdullah Ibn Rawahah, may Allah be pleased with him, at the command of thirty horsemen, among them was 'Abdullah Ibn Unais, to march against Yusair Ibn Rizam, the Jew at Khaibar. Allah's Messenger, peace and blessings of Allah be upon him, had been informed that he had been rousing and mobilizing the Ghatafan to wage war along with him (against the Muslims). The Muslim contingent came to him and said: Allah's Messenger, peace and blessings of Allah be upon him, has sent us to make you the ruler of Khaibar. They did not cease to convince him till he chose to follow them accompanied by thirty of his men. Each man had a Muslim riding behind him. When they reached Thibar, six miles from Khaibar, Yusair Ibn Rizam regretted falling for the Muslims' trick. He reached out for 'Abdullah Ibn Unais' sword but Ibn Unais

outsmarted him. He goaded his camel and rushed into the crowd till he overpowered Yusair then he struck his leg and amputated it. Yusair rushed with a splinter of rock in his hand and hit the face of ‘Abdullah Ibn Unais smashing his forehead. Each Muslim also pounced on their riding partner among the enemies and killed them all with the exception of one man. None of the Muslims were killed. Allah’s Messenger, peace and blessings of Allah be upon him, spat on the fracture of ‘Abdullah Ibn Unais and it neither festered nor pained him till he died.

Another Expedition With Basheer Ibn Sa‘d

Imam Ahmad, may Allah have mercy upon him, related on the authority of Usamah Ibn Zaid, may Allah be pleased with him, who said:

Allah’s Messenger, peace and blessings of Allah be upon him, sent us (to fight) against Al-Huraqah (one of the sub-tribes) of Juhainah. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said, “None has the right to be worshipped but Allah.” The Ansari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Madinah), this news reached the Prophet. He said to me: “O Usamah! You killed him after he had said, ‘None has the right to be worshipped but Allah'?" I said, “O Allah’s Messenger! He merely said in order to save himself.” The Prophet, peace and blessing of Allah be upon him, said: “You killed him after he had said, ‘None has the right to be worshipped but Allah.” The Prophet, peace and blessing of Allah be upon him, kept on repeating that statement till I wished I had not become Muslim prior to that day.”

The Military Expedition of Abu Hadrad to Al-Ghabah

Yoonus said on the authority of Ibn Ishaq, concerning the story of Abu Hadrad and his expedition to Ghaabah, that a man came from Jusham Ibn Mu‘awiyah named Rifa‘ah Ibn Qais or Qais Ibn Rifa‘ah from Ju‘sham till he arrived among his people along with those who had been with him at Al-Ghabah with the intent of mobilizing the Qais to wage war against Allah’s Messenger, peace and blessings of Allah be upon him. He was a

popular and noble person among the Jusham. Thus, Allah's Messenger, peace and blessings of Allah be upon him, invited me and two other Muslims and said: "Go to this man and bring me information and intelligence reports."

So we proceeded with our weapons till we came close to their camp at dusk; we hid in a section and I gave instructions to my two Companions to hid in another section of their camp. I said to both of them: "Once you hear that I have shouted the Takbeer and I have charged against them then you too should echo my Takbeer and attack along with me." They had a shepherd who grazed their animals in the pasture of that territory. He passed by me and I aimed an arrow at him and drove it right into his heart. By Allah, he could not even make a single sound. I pounced on him and decapitated him and then I attacked a section of the army and I shouted the Takbeer and my two companions also followed suit. We captured a big herd of camels and a large amount of booty and we returned with them to Allah's Messenger, peace and blessings of Allah be upon him. I also came along with his head.

The Expedition in Which Muhallim Ibn Jaththamah Killed 'Amir Ibn AlAdbat

On the authority of Abu Hadrad, who narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent us to 'Idam among a group of Muslims among whom were Abu Qatadah Al-Harith Ibn Rib'i and Muhallim Ibn Jaththamah Ibn Qais. We proceeded till we got to the middle of 'Idam when we came across 'Amir Ibn Al-Adbat on his ride with his personal effects including a bottle of milk. He greeted us with the greeting of Islam, so we refrained from him but Muhallim Ibn Jaththamah bared his weapon against him and killed him over a dispute which had occurred between them. He took his camel and personal belongings. When we returned to Allah's Messenger, peace and blessings of Allah be upon him, we informed him of the incident and Allah revealed (a portion of) the Qur'an concerning us:

"O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life.

There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favors (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do." (Soorah An-Nisa' 4:94)

The Expedition of Abdullah Ibn Hudhafah As-Sahmi

It is recorded in the Saheehain on the authority of 'Ali Ibn Abi Talib, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings of Allah be upon him, sent an army contingent (for some expedition) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet, peace and blessings be upon him, order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet, peace and blessings be upon him, to escape from the fire how should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger subsided. The incident was mentioned to the Prophet, peace and blessings of Allah be upon him, and he said: "If they had entered it (i.e. the fire) they would never have come out of it, for obedience is required only in what is good."

The 'Umrah of Redemption

It is also called "Al-Qisas" and As-Suhaili prefers it, it is also referred to as "'Umratul-Qadiyyah". As for the first appellation, it is concerning the access-blockade of the year of Al-Hudaibiyyah. As for the second (Al-Qisas), it is concerning the statement of Allah, the Almighty: "And for the prohibited things, there is the Law of Equality (Qisas)." (Soorah Al-Baqarah 2:194). The third name derives from the decision that was reached where [the Muslims would] return from them (the people of Makkah) that year [without performing] and return the following year with a small army, and not staying beyond three days. This is the 'Umrah referred to in the Verse of the Qur'an:

"Indeed, Allah shall fulfill the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid Al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear." (Soorah Al-Fat'h 48:27)

It was promised in the statement of Allah's Messenger, peace and blessings of Allah be upon him, to 'Umar Ibn Al-Khattab when he said to him, "Did you not tell us that we would go to the Ka'bah and perform Tawaf around it?" He said: "Yes, but did I tell you that you would visit the Ka'bah this year?" I said, "No." He said: "So you will visit it, and perform Tawaf around it?"

Ibn Ishaq related that when Allah's Messenger, peace and blessings of Allah be upon him, returned from the Battle of Khaibar, he stayed in Madinah through the two months of Rabee' (ul-Awwal and ath-Thani), the two Jumadas (al-Oola and al-Akhir), the months of Rajab, Sha'ban, Ramadan and Shawwal sending his various military expeditions in between those months. Afterwards, he went out in the month of DhulQa'dah (the same month in which the Mushrikoon had held him back [from performing 'Umrah]) intent upon the 'Umrah of redemption in place of the one from which he was prevented (the previous year).

Ibn Hisham added: He (the Prophet) appointed Uwaif Ibn Al-Adbat Ad-Du'ili [in charge as Madinah]. It was referred to as the 'Umratul-Qisas for they prevented the Messenger of Allah, peace and blessings of Allah be upon him, in Dhul-Qa'dah in the sacred month of the sixth year. In the seventh year, the Messenger of Allah, peace and blessings of Allah be upon him, entered Makkah in Dhul-Qa'dah, the same sacred month in which he was previously prevented. It reached us on the authority of Ibn 'Abbas, may Allah be pleased with them both, that he said, Allah, the Almighty, revealed concerning that: "And for the prohibited things, there is the Law of Equality (Qisas)." (Soorah Al-Baqarah 2:194).

On the authority of Abdullah Ibn 'Abbas, may Allah be pleased with them both, who said: "They lined for him at the Darun-Nadwah to have a glimpse of him and his Companions. When the Messenger of Allah, peace

and blessings of Allah be upon him, entered the Masjid, he did Idtiba‘ with his upper garment exposing his right shoulder and said: “Allah be pleased with a man in whom they can see strength.” Then he touched the corner and started out walking briskly and his Companions followed suit and he proceeded till the House covered him away from them, he touched the Yemeni corner and walked till he touched the Black (Stone) corner. Then he walked briskly for three circuits and then walked normally through the remaining circuits.”

Al-Bukhari related on the authority of Ibn ‘Abbas, may Allah be pleased with them both, who said: “When Allah’s Messenger, peace and blessings of Allah be upon him, and his Companions arrived in Makkah, the pagans circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Madinah). So the Prophet, peace and blessings of Allah be upon him, ordered his companions to do Ramal (brisk walking) in the first three rounds of Tawaf of the Ka‘bah and to walk between the two corners (the Black Stone and Yemenite corner). Nothing stopped the Prophet, peace and blessings of Allah be upon him, from ordering them to do Ramal in all the rounds of Tawaf except out of pity for them.”

Abu ‘Abdullah narrated that Abu Salamah added on the authority of Ibn ‘Abbas, may Allah be pleased with them both, who said: “When the Prophet, peace and blessings of Allah be upon him, came in the year agreed upon, he said: “Do Ramal (walk briskly) so that the pagans may observe your strength.” Meanwhile, the Mushrikoon were in the direction of Qu‘aiqi‘an.”

Imam Ahmad related on the authority of Ibn ‘Abbas, may Allah be pleased with them both, that Allah’s Messenger, peace and blessings of Allah be upon him, passed by Marraz-Zahran during his lesser pilgrimage. Meanwhile, information reached the Companions of Allah’s Messenger that the Quraish are saying: “They have become debilitated by emaciation.” Thus the Companions said, “If we could slaughter some of our mounts, eat from its meat and drink from its broth, we would then enter upon the people (Mushrikoon) the following morning with some relief and being well-fed.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Do not do that, rather, gather for me all your

available provisions." So they gathered them for him and spread it out and they ate so much to their fill that there was leftover from which each one of them also filled his traveling bag. Thereafter, Allah's Messenger, peace and blessings of Allah be upon him, proceeded till he entered the Grand Mosque and the Quraish sat in the direction of Hijr. The Prophet, peace and blessings of Allah be upon him, did Idtiba' with his upper Rida' (i.e., covered his upper part such that his right shoulder was exposed) and then said: "Today, the pagans will not find any blemish in you." He touched the corner and then walked briskly till he was shielded away by the Yemeni corner and then he walked to the Black (Stone) corner. Then the Quraish said, "They are not even contented with walking, perhaps they will sprint in a manner similar to the antelope." And they did just that in three circuits and it became a practice. Abu Tufail added: Ibn 'Abbas, may Allah be pleased with them both, also informed me that Allah's Messenger, peace and blessings of Allah be upon him, did that during his Farewell Hajj.

The Story of the Prophet's Marriage to Maimoonah

Ibn 'Abbas, may Allah be pleased with them both, narrated that Allah's Messenger, peace and blessings of Allah be upon him, married Maimoonah, may Allah be pleased with her, in the course of that journey while he was in a sacral state. It was 'Abbas Ibn 'Abdul-Muttalib, may Allah be pleased with him, who married her to him. Ibn Hisham related: She had entrusted her affairs to her sister, Umm Fadhl, may Allah be pleased with her, and she in turn entrusted her to her husband 'Abbas, may Allah be pleased with him, and Allah's Messenger, peace and blessings of Allah be upon him, married her and gave her a dowry of four hundred dirhams.

As-Suhaili added that when the Prophet's proposal was conveyed to her she was riding a camel, she said, "The camel and whatever is on it are for Allah's Messenger, peace and blessings of Allah be upon him. It is concerning her that the following Verse was revealed: "…and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the Believers." (Soorah Al-Ahzab 33:50)

As-Suhaili added: Ad-Daraqutni related through Abul-Aswad, the orphan of ‘Urwah, and through Matar Al-Warraq on the authority of ‘Ikrimah from Ibn ‘Abbas, may Allah be pleased with them both, that Allah’s Messenger, peace and blessings of Allah be upon him, married Maimoonah, may Allah be pleased with her, while he was in the state of Halal. Thus, they re-interpret the first version of Ibn ‘Abbas’ narration that he was in a state of Ihram i.e., in the sacred month.

I say: This interpretation is, however, questionable because that version has been frequently related from Ibn ‘Abbas, may Allah be pleased with them both, especially his statement, “He married her while he was a Muhrim and consummated it while in the state of Halal.”

It is also recorded in Saheeh Al-Bukhari on the authority of Ibn ‘Abbas, may Allah be pleased with them both, that Allah’s Messenger, peace and blessings of Allah be upon him, married Maimoonah while he was in the state of Ihram.”

The Prophet’s Departure From Makkah After Completing his ‘Umrah

On the authority of Al-Bara’ who narrated: When the Prophet, peace and blessings be upon him, went out for the ‘Umrah in the month of Dhul-Qa‘dah, the people of Makkah did not allow him to enter their city till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: “This is the peace treaty, which Muhammad, the Messenger of Allah has concluded.” The polytheists objected and said (to the Prophet), “We do not agree with you on this, for if we knew that you are indeed a Messenger of Allah we would not have prevented you for anything (i.e. entering Makkah), but you are only Muhammad the son of ‘Abdullah.” Then he said to ‘Ali, may Allah be pleased with him: “Erase (the title of) ‘Messenger of Allah’.” ‘Ali, may Allah be pleased with him, objected and said, “No, by Allah, I will never erase you (i.e. your name).” Then Allah’s Messenger, peace and blessings of Allah be upon him, took the writing sheet but since he did not know a better writing, so he wrote (or got the following written): “This is the peace treaty which Muhammad, the son of ‘Abdullah, has concluded:

Muhammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah, even if such a person wants to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(The following year) when the Prophet, peace and blessings be upon him, entered Makkah and the allowed period of stay elapsed, the infidels came to 'Ali, may Allah be pleased with him, and said, "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet, peace and blessings of Allah be upon him, departed (from Makkah) and the daughter of Hamzah, may Allah be pleased with him, followed him shouting, "O Uncle, O Uncle!" 'Ali, may Allah be pleased with him, took her by the hand and said to Fatimah, may Allah be pleased with her, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Madinah) 'Ali, Zaid and Ja'afar, may Allah be pleased with them all, quarreled about her. 'Ali said, "I took her for she is the daughter of my uncle." Ja'afar said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet, peace and blessings of Allah be upon him, gave her to her aunt [the wife of Zaid] and said: "The aunt is of the same status as the mother." He then said to 'Ali: "You are from me, and I am from you," and said to Ja'far: "You resemble me in appearance and character," and said to Zaid: "You are our brother and our freed slave." 'Ali said to the Prophet, peace and blessings of Allah be upon him, "Will you marry the daughter of Hamzah?" The Prophet, peace and blessings of Allah be upon him, said, "She is the daughter of my foster brother." Al-Bukhari exclusively related it from this route.

The Acceptance of Islam of 'Amr Ibn Al-'As, Khalid Ibn Al-Waleed and 'Uthman Ibn Talhah Ibn Abi Talhah

The Hadith concerning the story of 'Amr Ibn Al-'As' acceptance of Islam after the Battle of Khandaq has been earlier cited under the heading: The story of 'Amr Ibn Al-'As and Najashi and his acceptance of Islam at his hand.

Al-Waqidi said: On the authority of his Shaikh, Abdul Hameed, who narrated that I said to Zaid Ibn Abi Habeeb: "Were you told of the time of the arrival of 'Amr and Khalid?" He said, "No, but he merely said it was before 'The Conquest'." So I said: "My father informed me that 'Amr, Khalid and 'Uthman Ibn Talhah arrived in the month of Safar, 8th year of Hijrah.

Shortly afterward, while recounting the event of his death (as contained in Saheeh Muslim), we shall relate the context of his acceptance of Islam, his good companionship to Allah's Messenger, peace and blessings of Allah be upon him, throughout his (the Prophet's) lifetime, and he died while feeling regret for his actions during his reign as governor shortly after the Prophet's death, along with a description of his death.

Khalid Ibn Waleed's Path to Islam

Al-Waqidi related: Yahya Ibn Al-Mugheerah Ibn 'Abdur-Rahman Ibn Al-Harith Ibn Hisham informed me saying: I heard my father narrating on the authority of Khalid Ibn Waleed, may Allah be pleased with him, that (he said): When Allah, the Almighty, fulfilled for me the good that He intended for me and Islam made inroads into my heart and my conscience prickled me, I said (to myself): "I have participated in all these battles against Muhammad and I did not return from any of them except that my mind tells me I am on a wrong side and that Muhammad will eventually prevail."

My brother, Al-Waleed Ibn Al-Waleed had participated with the Prophet, peace and blessings of Allah be upon him, in the 'Umrah of redemption and he had sought for me to no avail and then wrote a letter to me the content of which says:

"In the Name of Allah, the Beneficent the Merciful

To proceed: I am astonished at your failure to see (the Truth of) and accept Islam inspite of your intelligence and is it Islam that anybody would feign to be ignorant of? The Messenger of Allah, peace

and blessings of Allah be upon him, had asked me about you. He said: 'Where is Khalid?' I said, 'Allah will bring him (into Islam).' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Someone like Khalid will not remain ignorant of Islam. It would be better for him to devote his power to inflict defeat and good fortune on the side of the Muslims against the idolaters and we would promote him over others.' Catch up with what you have missed; (for) righteousness has missed you in many battles."

"When I received his letter, I was goaded to leave (Makkah) and my desire for Islam was sharpened. The Prophet's asking of me pleased me so much I returned to my house, requested for my horse and set out till I came across 'Uthman Ibn Talhah, may Allah be pleased with him (on the way). I said (to myself): 'This is a friend of mine, I should inform him of my intention.' We proceeded till we reached Al-Hadah where we met 'Amr Ibn Al-'As. He said, 'Greetings to the people.' And we replied, 'And to you.' Then he asked, 'Where are you going?' We also asked him, 'What has brought you?' He repeated his own query and we answered, 'We seek to enter into (the fold of) Islam and to follow Muhammad.' He said, 'This is the same reason which has brought me'."

"So we all went together in company till we entered Madinah. We tethered our riding animals behind AlHarrah and the Messenger of Allah, peace and blessings of Allah be upon him, was informed of our arrival and he was pleased. I wore my best clothes and then proceeded toward Allah's Messenger, peace and blessings of Allah be upon him. My brother met me on the way and said, 'Hurry, for Allah's Messenger has been informed of and is pleased with your arrival. He is waiting for you right now.' We walked fast till I appeared to him and he never ceased to smile at me till I got to him. I greeted him as the Prophet and he returned my greeting with a cheerful face. I said: 'I bear witness that none deserves to be worshipped in truth and that you are the Messenger of Allah.' 'Come (close),' the Messenger of Allah, peace and blessings of Allah be upon him, began and added: 'Praise be to Allah Who has guided you. I had always thought that you were intelligent and that it would lead you to good.' I said, 'You are aware of all the battles I have fought against you to impede the Truth, so please seek Allah's forgiveness for me over them.' He said: 'O Allah, forgive Khalid Ibn Al-Waleed all that he did to impede Your way.'

Khalid, may Allah be pleased with him, continued, " 'Uthman Ibn Talhah and 'Amr, may Allah be pleased with them, also stepped forward and pledged their allegiance to Allah's Messenger, peace and blessings of Allah be upon him. Our arrival was in Safar, 8th year of Hijrah. By Allah, on the day I became a Muslim, the Messenger of Allah, peace and blessings of Allah be upon him, did not make me equal to any of his Companions in what he repaid."

The Expedition of Shuja' Ibn Wahb Al-Asadi to a Group of Hawazin Tribe

Al-Waqidi related on the authority of 'Umar Ibn Al-Hakam who said, Allah's Messenger, peace and blessings of Allah be upon him, sent Shuja' Ibn Wahb with twenty-four men to raid a group of Hawazin. They proceeded, traveling by night and hiding by day till they got to them and carried out the raid. Meanwhile, he had counseled his companions not to go to extremes in pursuit (of the enemies). They captured large number of herds of cattle and sheep which they herded back to Madinah. The portion given to each participant in the raid was fifteen camels. It is possible that this expedition is the same one mentioned in what was related by Ash-Shafi'i from Malik from Nafi' on the authority of Ibn 'Umar, may Allah be pleased with him, that Allah's Messenger, peace and blessings of Allah be upon him, sent a raiding party in the direction of Najd. Among the raiding party was 'Abdullah Ibin 'Umar who said, "We gained a huge number of camels as war booty. The share of each one of us was twelve or eleven camels, and Allah's Messenger, peace and blessings of Allah be upon him, gave us an extra camel each."

Expedition of Ka'b Ibn 'Umair Against Banu Quda'ah of Sham

Al-Waqidi related: Muhammad Ibn 'Abdullah narrated to us from Az-Zuhri that Allah's Messenger, peace and blessings of Allah be upon him, sent Ka'b Ibn 'Umair Al-Ghifari with fifteen men (and they traveled) till they reached Dhat Atlah in Sham where they found a group among their numerous groups. They invited them to Islam but they declined and shot a hail of arrows at the Muslims. When the Companions of the Messenger

of Allah, peace and blessings be upon him, saw this, they fought a grim battle against them till they were all martyred except for one, who was injured and awoke under the calm of the night and managed to return to Allah's Messenger, peace and blessings of Allah be upon him,. He was prepared to send against them a punitive force but was informed that the enemy had moved on to another location.

The Battle of Mu'tah

On the authority of 'Urwah Ibn Az-Zubair who narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent him to Mu'tah in Jumada al-Oola in the 8th year (of Hijrah). He appointed Zaid Ibn Al-Harithah, may Allah be pleased with him, as their commander with the instructions: "If Zaid is killed, then Ja'afar should assume the mantle of command over the people, and if Ja'afar is also killed, then 'Abdullah Ibn Rawahah should command the people."

The people equipped themselves and in no time they were prepared to march forth. They numbered three thousand fighting men.

Ibn Ishaq related: When the time for their departure came, the people bade farewell to and greeted the commander of Allah's Messenger. When 'Abdullah Ibn Rawahah, may Allah be pleased with him, was bidden farewell among the others, he wept. When he was asked what made him weep, he said, "By Allah, I neither have an attachment to the world nor prefer remaining with you, rather, I heard Allah's Messenger, peace and blessings of Allah be upon him, reciting a portion of the Book of Allah in which Hellfire was mentioned: "There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished." (Soorah Maryam 19:71) and I do not know what my fate will be when I come across it." The Muslims supplicated, "May Allah accompany you, protect you and bring you back to us in righteousness."

'Abdullah Ibn Rawahah, may Allah be pleased with him, said in a poem:

As for me, I ask Ar-Rahman for forgiveness,

And a wide cut spouting out blood,

Or a mortal piercing,

With a spear penetrating the intestines and the liver,

Such that whenever they come across my corpse, they would say:

Allah has guided him as a warrior and he was indeed guided.

Ibn Ishaq also related: They proceeded till they encamped at Ma'an in Sham. Information reached the Muslim forces that Heraclius had also encamped at Balqa' with 100,000 Roman soldiers and yet another 100,000 men joined them from Lakhm, Judham, Al-Qain, Bahra' and Baliyy commanded by a man from Baliyy and another from Irashah named Malik bin Zafilah. In the narration of Yoonus from Ibn Ishaq (it says): Information got to them that Heraclius had encamped at Ma'ab with 100,000 Roman army and another 100,000 from the Arab tribes. It is also claimed that the Roman army was two hundred thousand while their opponents numbered 15,000 men. The least number that was reported is 100,000 Romans, and the Arabs numbered 50,000 men as narrated by As-Suhaili. When this information reached the Muslims, they remained in their camp at Ma'an for two days ruminating over their situation. Some of them suggested: "We should write to inform the Messenger of Allah, peace and blessings be upon him, of the number of the enemy forces so that he may either send us reinforcements or give us his orders which we can execute."

However, 'Abdullah Ibn Rawahah, may Allah be pleased with him, emboldened the people saying, "O men, by Allah what you dislike is exactly what you have come out seeking – martyrdom. We neither fight with number nor with our power and multitude. We do not fight them except with this faith with which Allah The Almighty has ennobled us. So, proceed either of the two good outcomes shall be yours – victory or martyrdom." Then the men responded, "By Allah, Ibn Rawahah has spoken well."

Ibn Ishaq added: The Muslim army marched ahead till they reached Balqa' where they met a combined force of the Romans and the Arab tribes at a village called Masharif. The enemies moved closer and the

Muslims positioned themselves at a village called Mu'tah where the two forces eventually met. The Muslims positioned themselves [in preparation] for the enemy. The right flank was manned by a member of Banu Udhrah named Qutbah Ibn Qatadah while the left flank was commanded by an Ansari called Abayah Ibn Malik.

Ibn Ishaq also related: When the two armies clashed, Zaid, may Allah be pleased with him, fought gallantly with the banner of Allah's Messenger until he was killed by a swarm of spears. Then Ja'afar, may Allah be pleased with him, took over the banner and fought as well till the battle became grim; he was alighted from his horse, so he hamstrung it and resumed fighting till he was killed. Ja'afar, may Allah be pleased with him, was the first Muslim ever to do this act in Islam.

When Ja'afar, may Allah be pleased with him, was killed, 'Abdullah Ibn Rawahah, may Allah be pleased with him, took over the banner and stepped forward upbraiding his soul and encouraging himself saying:

O soul, I have sworn that you will fight in the battle willingly,

Or you shall be coerced to fight,

When the people assembled and shouted the war cry,

Why do you not advance with them? Or do you hate to enter Paradise?

No doubt, you have remained at ease for so long,

Were you not a lowly drop of water in the womb?

He also said:

O soul, if you are not killed, still you will die,

And you will meet this bird of death,

What you wished for has been bestowed on you,

If you can do what your martyrs have done,

You will be guided.

Reciting these poems, he advanced and he fought strenuously till he was martyred. May Allah be pleased with him.

The Prophet, peace and blessings of Allah be upon him, had announced the death of Zaid, Ja‘afar and Ibn Rawahah, may Allah be pleased with them, to the people before the news of their death reached them. He said with his eyes flowing with tears: “Zaid took the flag and was martyred; then Ja‘afar took the flag and was martyred, and then Ibn Rawahah took the flag and was martyred. Finally the flag was taken by one of Allah’s Swords (i.e. Khalid bin Al-Waleed) and Allah gave them (i.e. the Muslims) victory.”

Al-Bukhari related on the authority of ‘Abdullah Ibn ‘Umar, may Allah be pleased with them both, that, “Allah’s Messenger appointed Zaid Ibn Harithah, may Allah be pleased with him, as the commander of the army during the Ghazwah of Mu’tah and said: “If Zaid is martyred, Ja‘afar should take over his position, and if Ja‘afar is martyred, ‘Abdullah Ibn Rawahah should take over his position'.” ‘Abdullah Ibn ‘Umar, may Allah be pleased with him, further said, “I was present amongst them in that battle and we searched for Ja‘afar Ibn Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).” Al-Bukhari related it exclusively.

Al-Bukhari also related from Nafi‘ that Ibn ‘Umar, may Allah be pleased with them both, informed him that he (on the day of Mu’tah) stood beside Ja‘afar, may Allah be pleased with him, who was dead (i.e. killed in the battle), and he counted fifty wounds on his body, caused by stabs or strokes, and none of those wounds was in his back. This Hadith is also exclusively related by Al-Bukhari. A reconciliation between this narration and the one before it is that Ibn ‘Umar, may Allah be pleased with them both, came upon these number while others counted more than that or that this number of wounds on his front side were the ones he sustained before he was killed. However, when he fell dead, they (the enemies) struck him several times on his back. Thus, Ibn ‘Umar, may Allah be pleased with

them both, counted the wounds sustained in his front while facing the enemy prior to his martyrdom, may Allah be pleased with him.

Al-Bukhari related on the authority of Qais Ibn Abi Hazim who said: I heard Khalid Ibn Waleed, may Allah be pleased with him, saying, "On the day (of the battle of) Mu'tah, nine swords were broken in my hand and nothing was left in my hand except a small Yemeni sword."

Ibn Ishaq related from Umm Ja'afar Bint Muhammad Ibn Ja'afar Ibn Abi Taalib on the authority of her grandmother, Asma' Bint 'Umais who narrated: "When Ja'afar was killed, the Messenger of Allah, peace and blessing of Allah be upon him, came to me while I had finished tanning, kneaded my flour, bathed, cleaned and embellished my children. He requested: "Bring me Ja'afar's children, I brought them to him. He leaned over and hugged them while tears flowed from his eyes. Apprehensive, I asked him: 'O Messenger of Allah, may my father and mother be sacrificed for you, why are you crying? Has any news reached you concerning Ja'afar and his Companions?" 'Yes,' he replied. "They were killed today." She added: "I got up and yelled and other women gathered round me and the Messenger of Allah, peace and blessing of Allah be upon him, left for his house and said: "Don't forget to prepare food for the family of Ja'afar for there came upon them an incident which has engaged them." This is how Imam Ahmad related it from the Hadith of Ibn Ishaq. Ibn Majah also related it through Muhammad Ibn Ishaq and from Ibn Abi Bakr from Umm 'Eesa from Umm Awn Bint Muhammad Ibn Ja'afar on the authority of Asma' and he mentioned the matter along with the provision of food. The correct view is that she is Umm Ja'afar and Umm Awn.

On the authority of Amrah who said: I heard 'A'ishah saying, "When the news of the martyrdom of Ibn Harithah, Ja'afar Ibn Abi Talib and 'Abdullah Ibn Rawahah was delivered, Allah's Messenger sat with sorrow explicit on his face." 'A'ishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allah's Messenger! The women of Ja'afar are crying.' Thereupon the Prophet, peace and blessing of Allah be upon him, told him to forbid them to do so. So the man went away and returned saying, 'I forbade them but they did not listen to me.' The Prophet, peace and blessing of Allah be upon him, ordered him again

to go (and forbid them). He went again and came saying, ‘By Allah, they overpowered me (i.e. did not listen to me).’ ‘A'ishah said that Allah’s Messenger, peace and blessing of Allah be upon him, said (to him), ‘Go and throw dust into their mouths.’ ‘A'ishah added, ‘I said, May Allah rub your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah’s Messenger of trouble.’”

‘Urwah Ibn Az-Zubair related that when the returning army was close to entering Madinah, Allah’s Messenger, peace and blessing of Allah be upon him, went to welcome them along with other Muslims. (The narrator added): The children also swarmed around the Messenger of Allah, peace and blessing of Allah be upon him, while he was accompanying the army back (into Madinah) on his animal. He said: “Take the children (let them ride with you) and give me Ja‘afar’s son.” ‘Abdullah Ibn Ja‘afar was brought to him. He took him and placed him in his front (on the animal). (The narrator added): Meanwhile, the people were throwing dust at the returning army saying: “You deserters, you deserted (fighting in) the cause of Allah.” The Messenger Allah however said: “They are not deserters rather they are resumes by Allah’s wish.” This narration is mursal.

Imam Ahmad has related on the authority of ‘Abdullah Ibn Ja‘afar who said: Whenever Allah’s Messenger, peace and blessing of Allah be upon him, returned from a journey, he would be welcomed by the children of his household. He once returned from a journey and I was presented to him and he carried me in his front. Then one of the two sons of Fatimah, either Hasan or Husain was brought too and he also rode along with us at his back and three of us entered Madinah on a horse.”

Virtues of These Three Commanders – Zaid, Ja‘afar and Abdullah

Zaid Ibn Harithah said the Messenger of Allah, peace and blessing of Allah be upon him, loved him greatly and he was the first among the freed slaves to accept Islam. A number of Verses of the Qur’an were revealed concerning him among which are: “…nor has He made your adopted sons your real sons.” (Soorah Al-Ahzab 33:4); “Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.” (Soorah Al-

Ahzab 33:5); "Muhammad is not the father of any man among you." (Soorah AlAhzab 33:40); "And (remember) when you said to him (Zaid Ibn Harithah the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage." (Soorah Al-Ahzab 33:37) There is a consensus that all these Verses were revealed concerning him. The grace which Allah bestowed on him is Islam and the grace which the Prophet bestowed on him is his manumission.

On the authority of Ibn 'Umar, Allah be pleased with him, who said that Allah's Messenger, peace and blessing of Allah be upon him, sent an army unit headed by Usamah Ibn Zaid and the people criticized his leadership. The Prophet, peace and blessing of Allah be upon him, said (to the people), "If you are criticizing his leadership now, then you used to criticize his father's leadership before. By Allah, he (Usamah's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usamah) is one of the most beloved persons to me after him."

Ja'afar Ibn Abi Talib: when he sent him to the Battle of Mu'tah the Messenger of Allah, peace and blessing of Allah be upon him, appointed him as the deputy of Zaid Ibn Harithah. When he was killed, about 90 wound could be counted on his body from stabs, strokes and piercing from spear. He was also shot by arrows all the while facing the enemy valiantly, never turning his back to them. His right hand was amputated and then the left while holding the flag of Islam. When he lost his two hands, he clasped the flag to his bosom with the stumps of his hands till he was killed in that condition. It is said that a Roman struck him with a sword cutting him into two. May Allah be pleased with Ja'afar, and curse his killer. Allah's Messenger, peace and blessing of Allah be upon him, has attested to his martyrdom and he is among whom Paradise is categorically

affirmed for. A number of hadeeth have been related nicknaming him as "the possessor of two wings".

Al-Bukhari related on the authority of Ibn 'Umar that whenever he greeted his son (i.e. Ja'afar's) 'Abdullah Ibn Ja'afar he would say to him: Peace be unto you the son of "the possessor of two wings."

On the authority of Abu Hurairah who narrated (that Allah's Messenger said): "I saw Ja'afar flying in Paradise among the angels."

Abu Hurairah intended his preference in nobility based on the evidence inherent in the narration of Bukhari on the authority of Abu Hurairah who said: The people used to say, "Abu Hurairah narrates too many narrations." In fact I used to keep close to Allah's Messenger and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'afar Ibn Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it." Al-Bukhari related it exclusively.

Ibn Rawahah: He was one of the commanders that were martyred in the Battle of Mu'tah as pointed out earlier. He was the one who emboldened the Muslims to confront the Romans during their deliberation. He also embolden himself after the death of his two other Companions. Allah's Messenger, peace and blessing of Allah be upon him, has affirmed martyrdom for him and he is from those whom Paradise is affirmed for.

On the authority of 'Abdur Rahman Ibn Abi Laila who narrated that Abdullah Ibn Rawahah came while Allah's Messenger, peace and blessing of Allah be upon him, was giving sermon and he heard him say: "Sit down" so he sat down where he was, outside the Mosque till the Prophet, peace and blessing of Allah be upon him, concluded his sermon. When the Prophet, peace and blessing of Allah be upon him, heard of that

he said: “May Allah increase you in obedience to Allah and His Messenger.”

Al-Bukhari said in his Saheeh: Mu‘adh said: “Sit with us for an hour so that we may (increase our) belief.”

Al-Baihaqi related on the authority of Ata’ Ibn Yasar that ‘Abdullah Ibn Rawahah said to his companion: “Come so that we may believe for an hour.” He responded: “Are we not believers?’ he said: ‘True, but we can remember Allah and thus increase our Eeman.”

It is recorded in Saheeh Al-Bukhari on the authority of Abu Darda’ who said: “We were with Allah’s Messenger on a journey during intense heat and none of us was fasting except Allah’s Messenger and ‘Abdullah Ibn Rawahah, may Allah be pleased with him.

He was also one of the popular poets among the Companions. Some of his poems about the Messenger of Allah, peace and blessing of Allah be upon him, as related by Al-Bukhari include: ‘We have Allah’s Messenger with us who recites His Book (the Qur’an) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds. He came with guidance after our hearts had been blinded. Convinced that what he says shall come to pass'.”

On the authority of Nu‘man Ibn Basheer who narrated: ‘Abdullah Ibn Rawahah fell down unconscious and his sister ‘Amrah started crying and was saying loudly, “O Jabalah! Oh so-and-so! O so-and-so! And went on calling him by his (noble) qualities one after the other). When he came to his senses, he said (to his sister), “Whenever you said something, I was asked, ‘Are you really so (i.e. as she says)'?”

The Martyrs of the Muslims on the Day of Mu’tah

Among the Muhajiroon were Ja‘afar Ibn Abi Talib, Zaid Ibn Harithah Al-Kalbi, Mas‘ood Ibn Al-Aswad Ibn Harithah Ibn Nadlah Al-Adawi, Wahb Ibn Sa‘d Ibn Abi Sarh, all making four martyrs. From the Ansar, the

martyrs include ‘Abdullaah Ibn Rawahah, ‘Abbad Ibn Qais Al-Khazrajiyan, Al-Harith Ibn AnNu‘man Ibn Isaf Ibn Nadlah An-Najjari and Suraqah Ibn ‘Amr Ibn Atiyyah Ibn Khansa’ Al-Mazini making four men. The aggregate of those who were killed from the Muslims on that day were just these eight men.

Meanwhile, a large number of the polytheists were killed. Here is Khalid himself saying thus: “On the day (of the Battle of) Mu’tah, nine swords were broken in my hand and nothing was left in my hand except a small Yemeni sword.” What (number of enemies) do you suppose he would have killed with those swords? Not to even talk of other brave heroes among the carriers of the Qur’an. This is subsumed in the statement of Allah: “There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the Believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand.” (Soorah Aal ‘Imran 3:13)

Hadeeth Indicating the Great Excellence of the Commanders of This Expedition

On the authority of Abu Umamah Al-Bahili who said: I heard Allah’s Messenger, peace and blessing of Allah be upon him, saying: “While I was sleeping, two men came to me (in my dream) and held me below my armpit and took me to a rough mountain and then asked me to climb. I said: ‘I can’t climb it.’ They insisted saying: ‘We shall make it easy for you.’ Then I climbed till I got to the summit of the mountain and then I began to hear intense sounds and I asked: ‘What are these sounds?’ They said: ‘These are the yelling of the inmates of Hellfire.’ They proceeded with me till we saw some people hung with their Achilles tendon pierced through their cheeks and blood streaming from them (their cheeks). ‘Who are these?’ I asked and they said: ‘These are people who break their fast before its due time.’ He said: ‘May the Jews and Christians be frustrated.’” Sulaim said: I do not know whether he heard it from Allah’s Messenger or from his own opinion.

"As they took me along I saw some people with exceedingly bloated bodies and exuding the most disgusting odor like that of a lavatory. I asked, 'Who are these?' They replied, 'These are the polytheists killed (in battles)'. Then we proceeded till we saw another group of people with exceedingly bloated bodies and exuding the most disgusting of odor like that of a lavatory. I asked, 'Who are these?' They replied, 'These are the male and female adulterers.' They went ahead with me then we saw snakes biting the breasts of some women. I asked, 'What happened to these ones?' They replied, 'These are women who prevented their children from their breast milk.' We went ahead till we saw some young boys playing between two seas and I asked, 'Who are these' They informed me, 'These are children of the believers.' Then I was directed to a direction and I saw three people drinking their wine and I asked who they are and they said, 'these are Ja'afar Ibn Abi Talib, Zaid Ibn Harithah and Abdullah Ibn Rawahah.' They directed me once again and I saw another group of three people and I asked, 'Who are these?' they responded, 'These are Ibrahim, Moosa and Eesa, upon whom be Allah's peace, waiting for you'."

الدفاع عن العقيدة الصحيحة

(باللغــة الإنجليزيــة)

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